

Zion's Herald.

Volume LXXIV.

Boston, Wednesday, June 10, 1896.

Number 24.

Zion's Herald.

CHARLES PARKHURST, Editor.
ALONZO B. WEED, Publisher.

PUBLISHED WEEKLY.

Price, \$2.50 per year, including postage.
36 Bromfield St., Boston.

All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

The Outlook.

The Cuban revolution was the occasion of another excited debate in the U. S. Senate on the 5th inst. Senator Morgan arraigned the President in bitter words for withholding from the Senate information as to the situation in Cuba.

The "St. Paul," the American line steamer from Southampton to New York, breaks all the records. It arrived on June 5 after a voyage of six days, five-and-a-half hours. The best previous time of the "St. Paul" was made on her last voyage, completed May 16, in six days, nine hours and five minutes. Up to June 5 the record was held by the "New York," made in 1894, being six days, nine hours and twenty-five minutes.

The decision to sell the property on the corner of Beacon and Somerset Streets, this city, and to erect a new Congregational House near the Athenaeum, will place the denominational headquarters in an excellent position. The present building presents the appearance of patchwork, and has come to be insufficient for the business centered there. The new building will be fire-proof and have ample room for business and offices and for the archives of the American Board and the Congregational Library.

Crete has long been in a disturbed condition and seems now ready to break out in insurrection. The Turks have been pillaging and burning buildings and villages in the vicinity of Retimo. In a recent fight at Esavero and Varnos, 75 Turkish soldiers were killed and forty wounded. The island is ready to drop into the hands of the Greeks, the officials and people favoring annexation. The King alone, who has a mortal fear of offending Russia, stands in the way. Intimations are given that the popular pressure may be so great as to occasion abdication.

The Czar's Trans-Siberian railway is revolutionizing the distant East. The long line must have an outlet into the Eastern seas; but the ports in his territory are too far north. The cold of those high latitudes would keep the road closed a large part of the year. To avoid this difficulty Russia secured right of way through Manchuria at a safe distance from Peking. Now intelligence comes that concessions have been made to the Russo-Chinese Bank for a road direct to Peking, with a capital of one hundred millions of gold roubles. Each country makes a concession and guarantees the capital for the lines running through their respective territories.

Compressed air is well known as a powerful motive force. The excavation of the Hoosac Tunnel was effected by compressed air. The application of this power to railways has not been seriously attempted; but the invention of Mr. Hoadley, of the American Engine Company of Worcester, Mass., applying the force to traction roads, promises to make compressed air a rival of electricity. A series of experiments have been made which have convinced several American capitalists of the great value of the invention. A syndicate for the formation of a company has been organized, with subscriptions amounting to \$5,000,000, and two factories are now in course of erection, which are to be ready for operation Sept. 1.

The Wheelock Company has the contract for building the principal machinery, under the supervision of the inventor and the distinguished engineer, W. H. Knight. Charles T. Yerkes, a Chicago millionaire, has purchased the right of use at, it is stated, \$1,000,000.

Julia Ward Howe, a gracious woman, gifted with large intelligence and wide sympathies, who has wrought her name into the nation's history, has just passed her seventy-seventh birthday. At her seventieth birthday Dr. Holmes said it was better "to be seventy years young than forty years old." The advance of years has not robbed her of the freshness and courage of youth, nor of the enthusiasm that glowed in her mature life. "I am glad to have had another year given me," she said. "It seems to me as I view the world that all good causes are prospering. Even woman suffrage is making solid gain, although it is rather slow just now in this part of the country. I am very much impressed with the fact that young men who have been through college or coeducational institutions seem to be strongly in favor of suffrage. They have met the college-bred woman, and have found her such as to give no ground for a continuance of the political inferiority."

Over the Veto.

The President sent a brave message to Congress, vetoing the River and Harbor bill, on the ground of its enormous appropriations. He pointed out that the bill cost \$14,000,000 on the whole.

These two bills involved the ultimate expenditure of \$62,000,000 more. What is remarkable in the case is that the veto produced but little change in the minds of Representatives and Senators, so that the bill was easily passed over the veto. The President was more fortunate in his Deficiency bill veto, which was overwhelmingly sustained even by a Republican House.

The Proposed Endowment.

Johns Hopkins University, like the prophet's gourd, sprang into life in a night. It came upon the scene amply furnished, and received early recognition by the public. The founder had given enough in endowment to enable it to run on indefinitely. The endowment was placed in what the trustees regarded as a safe place—the preferred stock of the Baltimore & Ohio Railroad. For many years the dividends came regularly, but now, with the road in the hands of a receiver, the income ceases and the institution is in straits. A meeting of holders of the first preferred stock has just had the matter under consideration. They propose to appeal to the courts for the payment of the six per cent. guaranteed dividend. An emergency fund is being raised, and an additional million of permanent endowment.

The Justin Projectile a Failure.

For many weeks extensive preparations have been under way to test, at West Vienna, on the shores of Oneida Lake, the Justin projectile. This projectile is fired from an ordinary cannon by powder. The charge of dynamite contained in the shell does not explode until the projectile strikes. Great things were claimed by the inventor for it—that, for instance, it would penetrate a thick wall and allow the shell to explode within the works. Large numbers of distinguished military and naval representatives were present to witness the tests. Two tests were made and both proved failures. The first was made with a six-inch gun, the projectile weighing 100 pounds and carrying $4\frac{1}{2}$ pounds of gelatine. The gun had an elevation of eleven degrees, and the shell exploded in mid-air with terrific force. The next was a nine-inch shell, containing 34 pounds of explosive, and was fired from a Blakelee gun at an armored canal boat quarter of a mile distant. The

shell was designed to explode after complete perforation. The gun was not sufficiently elevated, and the shell fell short of the boat, exploding as it touched the water. Another test is to be made at a day to be fixed by the Ordnance Board.

Meade and Hancock Statues Unveiled.

Friday was a great day at Gettysburg. The equestrian statue erected by the State of Pennsylvania in honor of Gen. Meade, commanding the Army of the Potomac at the battle, was unveiled in the presence of a large number of military men and civilians. Master George Gordon Meade, grandson of the hero, unveiled the statue. As the drapery fell from it, Light Battery C, Third U. S. Artillery, fired a salute. Further dedicatory exercises were conducted by the George G. Meade Post No. 1, Department of Pennsylvania, G. A. R. The statue was then formally delivered to the Governor by Gen. J. P. S. Corbin, of the Commission which had in charge its erection. In brief and appropriate words Governor Hastings received the statue in behalf of the State. Later in the day the statue in honor of Gen. Winfield Scott Hancock, commander of the Second Army Corps, was also unveiled. The orator of the day was Major-General David McM. Gregg.

The Pipe Line.

For many months Mr. Whitney has been engaged in efforts to secure one of the most gigantic monopolies of our time. The

Gas bill, conferring the control of the gas supply on the State, was passed, with the vague hope of obtaining cheaper lighting, passed both houses of the Massachusetts Legislature. The monopoly was even more complete than that of the Standard Oil Company. Every other plant, whether of individual or corporation, was to be at the mercy of the new company. All that saved the State from being saddled with this enormous monopoly was the veto of Governor Wolcott. How much advantage the new bill gave Mr. Whitney is seen in the large reductions he is willing to make in order to secure the passage of the measure. In its abridged form the bill went back to the House, and was concurred in by the Senate. On its second appearance the name of Mr. Whitney had disappeared, and the measure was known as the Bailey Gas bill. The new bill avoids the objections made in the veto message, and, if signed by the Governor, we may be reasonably assured that it has been relieved of its unsatisfactory features.

War Begun on the Nile.

Some weeks ago the English army advanced to the upper Nile. Many had predicted that the force would hold its position until the cooler weather. In this they were mistaken. The army received orders to leave Akasheh at 5 P. M. on Saturday and make a night march. The force responded promptly to orders and was soon under way. The distance to the enemy's camp at Flerket is twenty miles. The utmost secrecy was observed and the Egyptian army took the Dervishes completely by surprise. In spite of this, they quickly rallied and rushed to arms, and received the attack with a good degree of coolness and courage. For an hour and a half, during which there was hard fighting, they maintained their ground. But the steadiness and resolution of the English troops bore down upon their ranks, which at length began to break, and the engagement was turned to a rout. The flank movement of the cavalry, which caused the break, was executed with great skill and resulted in a fearful slaughter of the enemy. In the flight to Suarda, the cavalry followed them closely. The Dervish loss is said to amount to one thousand. Among the killed was the Emir Hammuda, their commander, besides several important subordinate chiefs. The capture of Flerket not only drives the enemy farther up the valley, but gives the

attacking force a more secure position, from which it can pass on, by taking advantage of the July floods, to Dongola by water. Meantime, the railroad is being pushed on to the point now held by the Egyptian army. It would seem that the English have won an important position, which must be a stepping-stone to other advantages.

A Millionaire's Tragic End.

Austin Corbin, banker, millionaire and railroad magnate, was thrown from his carriage at his country place in Newport, N. H., on Thursday last, and sustained injuries from which he died in the evening. By the same accident John Stokes, his coachman, was killed; and Corbin Edgell, a nephew, and Dr. Paul Kunzler were seriously injured. The accident occurred just as the party were starting out on a fishing trip. The coachman had for the first time left off the blinders, and the horses, shy-ing, overturned the carriage, precipitating the entire party down an embankment eight feet high. Mr. Corbin was one of the successful sons of the Granite State. Born in Newport, July 11, 1827, he studied law, removed to Iowa, and grew into large business which he soon took to New York. His summer home was in his native town, where he had established the "Blue Mountain Park," containing twenty-six thousand acres and stocked with rare game from many parts of the world. The Park includes portions of three towns and is surrounded by a strong wire fence twelve feet high. In this rural retreat, amid scenes familiar to his childhood, the great banker delighted more and more to spend the summer months.

Cambridge Jubilee.

Cambridge celebrated last week the fiftieth anniversary of the city's life, with drum and trumpet, with processions and assemblages, with the roar of cannon and the ring of silver and golden speech. Crowds from all sides came to join in the festivities; the city was aflame with the nation's colors by day and with pyrotechnics at night. Cambridge is famous for three things—its ancient and renowned University, its large body of distinguished citizens, and its "Cambridge Idea." The town was planted almost as early as Boston. The College, which soon came, made the town great, and has always been conspicuous. The two universities in New York city are overshadowed by great banking and mercantile houses; no one sees the educational institutions. The most conspicuous things about Boston are Bunker Hill and Harvard University—two substantial and memorable monuments which have had much to do with our history and civilization; neither of them can be hidden; both stand beside a great city of commerce as abiding places for human liberty and for the excellence and dignity of knowledge. The town and the college made the city worthy of honor. The University is an intellectual pharos seen over New England and beyond; for Harvard has always stood for the best type of education known on the American continent. Among the noted speakers President Eliot and Dr. McKensie touched the great record of the past and the commanding position of the University at present. But the city would not be complete without the "Cambridge Idea," of which we have of late heard so much. For its invention and application the people are not a little indebted to Rev. David Nelson Beach, long pastor of Prospect St. Congregational Church of the city. The "idea" is simple but potential, a dynamite bomb, in fact, dropped down into the camp of liquor-sellers. It annihilates the traffic within the corporate limits. The good citizens repudiate the liquor rule; the "Cambridge Idea" has taught them how to compass their end by an appeal to the true people without respect to creed or political affiliations. Democrats and Republicans, Catholics and Protestants, join hands to suppress the traffic.

THE CHRISTIAN REVELATION.

Baccalaureate Address Delivered before the Graduating Classes of Boston University.

Dean Borden F. Bowas, LL. D.

"The entrance of Thy words giveth light."—PSALM 119:130.

"Lord, to whom shall we go? Thou hast the words of eternal life."—JOHN 6:33.

I READ these two passages as suggesting the excellence of the Christian revelation and its completion and perfection in the appearance and work of Jesus Christ our Lord. At sundry times and in divers manners God spake unto the fathers by the prophets; in the fulness of time He revealed Himself by a Son. It is of this revelation that I wish to speak. I choose the topic because of its intrinsic importance and because there are many misconceptions in popular thought which hinder its due appreciation. Of course in the brief time at my disposal I can only hope to indicate a point of view.

Of the revealing movement the Bible is the historical and literary record; and popular thought identifies it with the revelation. In any case we must learn what the revelation is mainly from the Bible. But on turning to the latter we soon become conscious of needing some guiding principle for its interpretation. Except from the right standpoint the Bible is a most embarrassing book. Most of it seems to have no connection with those moral and religious interests which we suppose give revelation its motive and value. Instead of a compact expression of doctrines to be believed and of duties to be done, we have a heterogeneous collection of history, geography, biography, genealogy, statistics, liturgy, poetry, prophecy, sermons, stories, parables, letters, and such like. And when questions of conduct are touched upon they seem to have little significance for us. Temple rites, idol worship, the tiresome purifications of the Mosaic law, the disputes between Pharisees and Sadducees, the eating of things offered to idols—these and similar obsolete questions are the matters dwelt upon; and for us these questions are as dead as the men who raised them. What concern have we with prophetic burdens of Egypt or Moab or Tyre? And what practical wisdom do we gain from them for the guidance of our own lives? We have to fall back upon reason and conscience and experience for practical guidance even with revelation; and we can do that without any revelation. By following out this line of thought it would not be difficult to reach the conclusion that the Bible is for us obsolete and worthless.

Thus we see how the Bible may be an embarrassing and incredible book except from the right point of view; and we need to seek for some central idea which shall unify and illuminate the whole. If we are to find any supreme value in it. And such an idea is found in a better conception of the purpose of revelation. If I were to sum up in a word what the Christian revelation is, I should say, it is

A Revelation of God.

It teaches us what God is and what He means. It is primarily and fundamentally a revelation of the righteousness and grace of God. It reveals His condescension, His patience, His gracious purpose, and His gracious work. It tells how God feels toward us; what He has made us for; how we are to think of life and its meaning, of death and destiny, of our mutual human relations also, and the spirit in which we are to live. The answer to these questions constitutes the gist of the Christian revelation; and this answer the church forever repeats in its profession of faith in God the Father, in His Son our Saviour and Lord, in the inspiring and sanctifying Spirit, in the forgiveness of sins, and in the life everlasting. These ideas are at the heart of the Christian religion and of Christian civilization; and these ideas have come with abiding power and definiteness and fullness into the world's thought and life only along the line of God's revelation of Himself through the prophets and through His Son.

The Christian revelation, then, is not the Bible, though it is in the Bible. It consists essentially in certain ways of thinking about God, His character, His purpose in our creation, and His relation to us. It has these great ideas for its contents; and it is to be approached, studied and understood only in connection with these ideas. When we consider revelation as a dogmatic treatise in speculative theology, or as a text-book in ethics, it is easy to doubt whether it has any special value. It is easy to pick up detached ethical precepts and deep mystical sayings from ancient life and literature and especially from the sacred books of other religions, and thus finally to present those religions as rivaling Christianity itself. But the matter is very different when we consider revelation as the self-revelation of God, and when we consider its fundamental and central ideas and inspirations. Then we first begin to get some conception of its deep meaning and inestimable value, and some conception, also, of the world-wide difference between the Bible and all other Scriptures, between Christ and all other masters. The questions men most need to have answered are questions about God, His character, His purpose in our creation, and His relation to us. We can find out from conscience and experience how to live together in the daily round; but what does life itself mean, and what is its outcome to be? And to these questions every well-instructed Christian child has an answer which the sages and philosophers of the non-Christian world have sought in vain to find.

And the deepest lack of that world is the lack of just those ways of thinking about God and His relation to us which we have learned from His revelation of Himself. This lack is the chief source of the failure of the heathen world, the source of its moral and speculative aberrations, of its hopelessness also and its blinding and withering superstitions. What that world most of all needs is the good news of God, so that God may be seen as the God of righteousness and grace and love. This only can break the spells and disperse the illusions because of which the people sit in darkness and the shadow of death, being bound in affliction and iron. The entrance of the word gave and still giveth light.

There has been and still is a great deal of superficial thought in judging of revelation. Since the comparative study of religion began, many have hoped and more have feared that Christianity would suffer when brought face to face with the other great religious systems. Enthusiastic students have eagerly studied the sacred books of the East, and have found abundant traces that God has never left Himself without a witness. And they have gathered up golden words and profound sayings from the ancient sages without any hint of the mountains of chaff or dross in which they were hidden. In this way the impression has become quite general that those sacred books are full of ancient wisdom and religious insight, and are patterns of sound and wholesome moral teaching. In the popular mind, indeed, purely imaginative works, like the "Light of Asia," have passed for literal reproductions of those venerable faiths. In this way many hopes and fears, both equally groundless, have been raised, and prejudice has been made to take the place of scholarly study and criticism. Fortunately the translation of the sacred books of the East is changing this state of affairs and is bringing the study of those ancient religions back into that wholesome, matter-of-fact atmosphere in which alone it can reach any valuable and permanent results. Max Müller in the general preface to the translation calls attention to the extravagant fancies which have been cherished concerning the contents of these old books, and says: "Readers who have been led to believe that the Vedas of the ancient Brahmins, the Avesta of the Zoroastrians, the Tripitaka of the Buddhists, the Kings of Confucius, or the Koran of Mohammed, are books full of primeval wisdom and religious enthusiasm, or at least of sound and simple moral teaching, will be disappointed on consulting these volumes." In another passage he says: "By the side of so much that is fresh, natural, simple, beautiful, true, they contain so much that is not only unmeaning, artificial and silly, but even hideous and repellent."

The comparison of the Christian Scriptures with the other sacred books of the world has too often been made in a partisan interest. Sometimes those books have been rejected outright as manifest works of darkness, with the aim of exalting the Christian revelation. Sometimes, with unequal wisdom, they have been extravagantly praised as altogether comparable with our own Scriptures. But in both cases there has been oversight of the fact that the central idea in any religion is its idea of God. Scattered ethical maxims and stray religious truths do not make a religion. We must rather judge it by its general theory of things, by its thought of God, of creation, of man, of life, of destiny, and by the inspiration which it furnishes. These things are the essence of a religion and the root of its power. In a sense religious feeling can attach itself to anything, as a fetish or a totem; but a religion for developed humanity and which develops humanity, must be

A Religion for the Whole Man.

It must satisfy the intellect, the conscience, the affections, and must furnish the will with a supreme inspiration. Any religious system is imperfect in the measure in which it falls below this requirement.

Applying this standard, we see the mighty gulf between the Christian and other systems; and we see the force of the Apostle's question: "To whom shall we go?" The banks of the stream of time are lined with religions which have perished because they could not keep pace with intellectual development; and many of the Asiatic religions are dying before our eyes from this cause. The truth that is in them is wrapped up with so much that is puerile, stupid and revolting, that they are doomed to perish. They are in a worse plight with relation to conscience. They have so debased the thought of God and have sanctified so much of villainy, that as soon as conscience awakes it revolts against them. There is no worthy ethical purpose in creation, but only an endless and aimless doing and undoing, weaving and unweaving, without any justifying outcome. For man the supreme hope which the great Indian religions hold out is escape from personal existence either by absorption or annihilation. There is no hint of a Father in heaven in the Christian sense; no hint of a divine meaning in the world; no hint of a divine deliverance wrought out by a divine Deliverer; no hint of an ever-present Spirit leading souls to righteousness and perfecting them in goodness; no hint of life eternal in which the faithful soul shall glorify God and enjoy Him forever. To drop into darkness and escape the woe of this illusion we call our life, is their great hope for the race. The Christian view of God and the world and the meaning of our life is the precise and exact contradiction of all this; and

yet because of scattered moral maxims and stray gleams of religious insight many have been pleased to hold that Christianity has nothing new or valuable to offer. The superficiality of such an idea appears as soon as we ask for the central ideas and inspirations of the religious systems.

I am in full sympathy with the desire to find the non-Christian religions as elevated as possible. I have no objection to parliaments of religions if they escape the obscene touch of the advertising harpy. There is no good reason why a Christian should not rejoice at finding traces of the Divine presence and inspiration everywhere among men; especially as his own Bible teaches him that there is a light which lighteneth every man that cometh into the world. And for both a Christian and a theist it must be clear that the great non-Christian systems have had a place in the Divine purpose for men. But this does not imply their perfection or their finality. As Judaism was the beginning and not the end, and would have been a failure if it had not merged into the broader thought of Christianity, so these other systems at best were only for a time. There is no call to blacken and also none to whitewash. After all that charity or sympathy can truly say in their favor, it must be admitted that their earlier forms were their best and purest, and that they have fallen below recovery. We may say, for instance, that the early Hindus set out on their way toward God, and that their religious literature is the record of their Godward journey; but when we consider the abominations of the Hindu pantheon and of the popular Hindu religion, we must admit that somehow or other they grievously missed their way. These religions have had their disciples for hundreds and even thousands of years, and may rightly be judged by their fruits. Asia, past and present, is the sufficient condemnation of the Asiatic religions.

When we compare Christianity with the outlying religious systems, we feel the force of St. Peter's question: "To whom shall we go?" We feel it equally if we compare it with

The Revelation of Nature.

Anti-Christian speculation in Christian countries have always been accustomed to emphasize this revelation and to claim that it gives us all the light we need. Now that there is a revelation in nature, in the mind, in history, the wise Christian gladly admits and steadfastly maintains; but that it is so adequate and complete as to leave nothing more to be desired, is not so clear. In a Christian community where Christian thought prevails a philosopher may succeed in giving bad reasons for a faith otherwise learned and may conclude that he has deduced it for himself. But logic soon dispels this illusion. Of late years the revelation of nature has been less confidently appealed to, and the more earnest skeptics have scoffed at it or have greeted it with moody and scornful laughter. A revelation of power or skill alone furnishes no basis for religion. We need in addition a revelation of moral character and of moral purpose. And here it is that the revelation of nature is ambiguous and incomplete. This fact was never felt so keenly as at present. The easy-going optimism of the past is daily growing more difficult, and the naive anthropomorphic interpretations of the world are daily growing more difficult. The advance of knowledge has revealed so many aspects of evil and so much that we cannot rationally interpret. We consider the ravin and rapine of nature, the apparently meaningless aspects of things also, and the long ages in which fire and slag and slime held barren sway. Of the lower forms of life how few seem to have any meaning. We look at them in amazement, and in our astonishment we ask: How can these things be? Nor is human history much more intelligible. For the great mass of men there has been no history, but only animal need and craving, mostly unsatisfied. The many races, their alienations, their unending wars, their mutual slaughter, furnish a grim and difficult problem. And the few peoples which have climbed to some measure of civilization have soon grown weary of the burden and laid it down as something too heavy to be borne. In no realm does the great cosmic order seem to be working definitely at any task, least of all at any moral one. These facts are not incompatible with the Divine wisdom and goodness; but in themselves they point to neither wisdom nor goodness. Hence the pessimism which has seized upon so many earnest minds which have abandoned the Christian faith.

It is definitely settled at last that whoever has words of eternal life, science and philosophy have them not. The conceptions of God which are necessary to love and trust must be sought elsewhere. It was a favorite thought with Lessing, and has often been repeated, that the need of revelation will pass with time, as reason will gradually penetrate to the rational ground of all religious truth and will at last stand in its own right. But this may be doubted for a double reason: First, the basal elements of the Christian religion are not merely rational truths to be discovered by reflection, they are also and more especially facts to be learned by evidence. God's goodness and righteousness, and His gracious purpose toward men, are questions of fact to be answered not by introspection, but by consulting His Word and works. In the next place, it is very doubtful if the human mind will ever attain during its earthly existence to any satisfactory interpretation of God's methods in the universe. Their mystery and impenetrability grow more and more pro-

nounced; and the impression deepens that His ways are not as our ways, nor His thoughts as our thoughts. The problem grows faster than our knowledge; and more than ever for faith and trust in this awful God do we need the historic revelation of God in Jesus Christ. Here we have not indeed a God whom we understand, but one whom we can trust when we do not understand. I do not think that Christianity removes many, if any, of the intellectual difficulties we feel in contemplating life and the world; it rather outflanks them by a revelation of God which makes it possible to trust and love Him notwithstanding the mystery of His ways, and which assures us that all good things are safe and are moving on and up

"Through graves, and ruins, and the wrecks of things, Borne ever Godward with increasing might."

Such is the Christian revelation—a revelation of God, of His righteousness, His love, His gracious purpose, and His gracious work. As such it is

"The fountain light of all our day,
A master light of all our seeing."

It is a great spiritual force at the head of all the beneficent and inspiring forces which make for the upbuilding of men and the bringing in of the kingdom of God. But we often fall directly to appreciate it because of sundry misunderstandings, which I now proceed to consider:—

The Failure to Note Its Historical and Progressive Character.

Being a revelation of deed as well as of word, it necessarily took on an historical form; and being a revelation to immature men, it was adapted to their immaturity and shared in their imperfection. In Jewish history we have a great object lesson in righteousness and moral law, and also a revelation of the infinite patience and long-suffering of God. We see God bearing with the ignorance and perverseness of the chosen people, giving them laws and religious rites unaltered in themselves, but suited to their low estate, and revealing Himself little by little, as their blindness could bear the light. Jesus declares that God allowed some things which were not good because of the hardness of the people's heart. Paul speaks of the old ritual as beggarly beginnings, and Peter calls it a yoke which the fathers were unable to bear. But it was fitted to the times of ignorance at which God had to wink. The morality was imperfect; as indeed it must always be as long as men are imperfect. In the abnormal relations of imperfect and willful men the thing to be done must always be unideal, and can only be a choice between evils. But we forget all this and look for the insight at the beginning which came only at the end. For us Christ completes the revelation, and is the only standard.

A specification of the same objection is the difficulty felt with the character of the Old Testament saints, who, it is thought, were altogether unworthy of Divine notice and especially of Divine approbation. Now there is no doubt that many of these ancient worthies do make a sorry show when judged by the Christian standard, and that if God were a Pharisee and careful of His reputation with other Pharisees, He would have had nothing to do with them. But as God was revealing Himself as a God of grace, it seems to be quite in the order of things that He should condescend to sinners. Indeed, there was no other class to deal with, as there is no other class still. The ancient saints were earthly enough, and so are the modern saints. That God reveleth sinners, is the essence of the Gospel. The fact that He bore with the imperfect saints of ancient times is our great encouragement to hope that He will bear with the imperfect saints of today.

But if God be a God of grace, and if this revelation be so valuable, why was it limited to so few and not rather conferred at once upon the many? This limitation has its mystery, but it is of a piece with the Divine method in general. Mediation is the great form of Divine communication. New truth is not painted on the sky or given to all at once, but it begins in the thought of one or of a few, and thence spreads. This is the form in which God's revelation of Himself is spread abroad. The source of our trouble with this method is a back-lying misconception. It is supposed that God is made good by His revelation, and that He is not gracious toward those to whom the good news has not come. This notion has indeed been held, but it is rapidly passing into the class of extinct blasphemies. God is not made good by the revelation; He is shown to be good; and the goodness and grace exist and determine the Divine action whether revealed or not.

In the next place, we often obscure the divine revelation by

Our Misconception of the Bible.

The revelation itself is mainly a historical process; and the Bible is its historical and literary record. The truth of the revelation depends on the general truth of the history, and not at all on the infallibility of the record. But we identify the record and the revelation and make ourselves additional difficulties by a hard-and-fast theory of our own invention concerning the inspiration of the record. In this way we have lost all sense of perspective and of relative values, and often have missed the good news of God altogether in disputes about dates, authorship, and swarms of insignificant details; so that we cannot see the great Christian facts from being taken up with the question whether Moses wrote the account of his own death or whether the dead man really did come to life

when his corpse touched the bones of the prophet Elisha. This is inverted in every way. All fruitful discussion of revelation must proceed from its fundamental ideas and from its actual presence and power in the world. If Christianity were not a world-power, a great spiritual force here and now, its origin would be a matter of practical indifference; and nothing that might have happened thousands of years ago would make it credible to us. But when we find it to be such a power, when we trace its progress like a mighty gulf-stream through the ocean of human history, when we compare its literature with that of other religious systems, then we discern a self-revelation of God and the establishing of a divine kingdom in the earth. The present fact fits into the ancient history, and the ancient history throws light upon the present fact. In this large way the doctrine of Scripture and the evidences of Christianity must be discussed. If any valuable result is to be reached. The demand for an infallible guidance beyond that which lies on the surface is an abstract and academic one which can never be met, but which also has no significance for the living use of the Bible. The only theory of inspiration which is perfectly clear is one which is perfectly untenable. As the test of knowledge is no abstract standard which may be mechanically applied, but rather the mind itself dealing with a concrete case, so the value and authority of the Bible can never be decided by any abstract formula, but rather by the earnest, living, enlightened mind dealing with the facts themselves. When we think thus concretely, we find no difficulty in recognizing both the reality and the limitations of inspiration.

Again, a great hindrance to the understanding of revelation has been

A Misconception of the Way in which Language is Used.

The language of the Bible has been taken in a hard and fast logical sense, and the most grotesque distortions have resulted in consequence. We are gradually learning that there is a language of poetry, of conscience, of emotion, of aspiration, of religion, as well as a language of the logical understanding. And the former language is absurd and incredible when tested by the canons of the latter. Such language can be understood only on its own plane and by the life which generates it. The difference might be illustrated by the national flag. One viewing the flag as a symbol of the nation, its life, its history and aspirations, might say a great many things about it which would be perfectly true from the standpoint of sentiment and patriotic devotion and perfectly absurd from the standpoint of objective perception; for from the latter point of view the flag is simply a variegated colored textile fabric. But "Old Glory" is more than a textile fabric, though it needs life and imagination to see it.

Now, this distinction, so important in the living use of language and so prominent in religious speech, has been lamentably ignored in the study of the Scriptures. The tendency has been to interpret every statement as a statutory dogma, often without any reference to the context, or the mode of thought of the time, or of the writer's purpose. Of course we are all familiar with the numberless petty sects based on such philistine interpretation, but the blunder has never been lacking in the great orthodox bodies. The result is as absurd as the same interpretation of our language about the flag. As an illustration, consider the doctrine of salvation by grace through faith. Every one of our moral development whatever is ready to renounce all claims to merit before God on the ground of his own good works, and to affirm that if he have any place in the Divine favor it must be based on the undeserved and condescending grace of God. Equally plain is it that if we are to be lifted out of our low life into the life and fellowship of the Spirit, it must be not by any mechanical performance of external rites, but by faith and trust in the grace which is above us and in the ideal which that grace reveals. However we stumble or fall, we must believe in that and ever struggle toward it. There is no deeper or more vital truth in the moral and religious life. But it must be understood from the side of life. It must be vitally, ethically, spiritually apprehended. And when this is not done, and this doctrine is turned into a scheme of salvation on the model of criminal law, it loses its life-giving character altogether and becomes incredible and pernicious. Mechanical interpretations of the Atonement have often lent themselves to immoral conclusions; and nothing but a wholesome moral instinct has prevented it in every case.

A further specification of the same error about language is in overlooking the metaphorical nature of all language concerning invisible things. We have no way of expressing moral and spiritual truth except through some figure borrowed from our physical life. But in such cases thought must be on its guard against taking the metaphor for the thing and supposing that an exegesis of the metaphor is an exegesis of the thing. From oversight here a good deal of traditional theology has been little more than an exegesis of misunderstood metaphors. The warning which Jesus gave, and which indeed lies on the surface, that the letter killeth and the spirit only profiteth and giveth life, has been ignored, and history has been deluged with confusion and strife and bloodshed in consequence. I believe it would lead to a great clarification of Christian thought if there were a general attempt to reduce the metaphors of Christian speech to their real significance. We

should continue to use them thereafter, but we should be freed from bondage to them.

The revelation of God, I said, was completed in Christ. This is true only of the objective manifestation.

The Revelation of that Revelation is Still Going On.

Christ's words were a leaven, a seed, whose meaning and transforming influence were to be manifested through the ages in the growing life and insight of His disciples under the tuition of the Holy Spirit. In the deepest sense truth is revealed only when it is understood; and in this sense the revelation of God is still going on. New truth is breaking forth out of the Word, or rather we are getting deeper insight into the truth which has always been there. The Lord looketh at the heart. God is a Spirit, and they that worship Him must worship Him in spirit and in truth. These words have been with us for ages, and yet how slowly do we free ourselves from the notion that God is a stickler for etiquette, that certain rites and formulas are necessary to secure His favor, and that only certain persons can effectually administer or pronounce them — notions which intellectually and morally are on the level of sorcery and incantation. But there has been a very great and wholesome growth in Christian thought in recent years. Under the guidance of the promised Spirit, theology has been moralized and humanized and divinized. We are moralizing the thought of God and of His government. We are moralizing the thought of salvation. Moral appeal and warning are replacing immoral menace and indecent intimidation. We are getting clear of mechanical salvation and of mechanical damnation as well. And we shall never go back. We can no more return to the notions of a hundred years ago than we can return to the astronomy of Ptolemy or the medical practice of the Middle Ages. And this movement is toward the truth. It is resulting in a better and more vital and vitalizing appreciation of what God is, and what He means. The elaborate constructions of theological rationalism are falling away; but in their place we have something infinitely more valuable — a clearer apprehension of that fatherhood of which every fatherhood in heaven and in earth is named, of God's moral purpose in the world, of His up-building kingdom and His nearness to every faithful soul. In the presence of these thoughts the Christian disciple says: "Now are we the children of God, and it doth not yet appear what we shall be; but we know that when He shall appear we shall be like Him, for we shall see Him as He is."

Members of the Graduating Class: A term of German politeness occurs to me here as summing up in a way some things I have said, and as offering a fitting motto for the guidance of your lives. It is, *hochwohlgeboren* — high-and-well-born. The phrase has a deeper meaning than appears in its common use. High-and-well-born, and bound by this noble birth to high and noble living. As I look upon you from the standpoint of our Christian faith, I can but address you as high-and-well-born; for I hold that every one whom God permits to live in His world and to call Him Father, is in the deepest and truest sense high-and-well-born. The thought has in it joy, strength and obligation. The outward life never satisfies for long; and then come satiety, disappointment, disillusionment. As you move across life's Sahara with its scanty oases, this may be an abiding joy — high-and-well-born. Again, we are of the earth, and the earth will seek to claim us. To all temptations to mean and base living let us oppose the thought, high-and-well-born. And, finally, remember the positive obligation imposed by this noble birth. It has cost untold effort, struggle, sacrifice and pain to build up the humanity and develop the spiritual and material civilization which have made you and your opportunities possible. The goodly fellowship of the prophets, the glorious company of the apostles, the noble army of martyrs, the holy church of earnest thinkers and workers throughout all the world, have labored, and you have entered into their labors. But surely not that you should selfishly consume the fruits of their labor. Such a thought is forbidden by your high and noble birth. You will receive the task which these holy hands from out of the past commit to you, and you will work together with them and with God in building our poor race into richer and more abundant life.

We welcome you to the larger field of mature life with a solicitude which we cannot express and which you cannot now understand. "How can I die," the great Lord Shaftesbury is said to have exclaimed, "and leave all this unrelieved misery behind?" We who have something of this sense of the world's ignorance and want and woe, are counting upon you to lend a hand and to continue our work after us. And you will help us not by forming great plans and doing showy things, but by living in the spirit of your noble birth, wherever you may be. We have not much to do with determining the place and form of our lives; but we have all to do with determining their spirit. And the right spirit is what we supremely need. Be, then, ever on the right side. Stand for the things which make for humanity, for justice, for good-will, for thoughtfulness, for reverence, for all the things which enrich and ennoble life, and lift it heavenward. High-and-well-born — this is the call, and all around you is the work. And for that work I wish you good courage, stout and loving hearts, and the blessing of Almighty God.

IN HOLY LANDS.

XIII.

Rev. C. L. Goodell.

A HOLY spot, venerated alike by Moslems, Jews, Samaritans and Christians is

Jacob's Well.

Jacob dug it; his flocks were watered there. Himself, his children and his servants looked into this same opening. It was seventeen centuries old when Christ sat upon its brink. "Art thou greater than our father Jacob, which gave us the well and drank thereof himself, and his children and his cattle?" So asked the Samaritan woman, and before the interview was over she had answered her own question in the affirmative.

I had a good opportunity for seeing the interior of this famous well. Lighting a large piece of paper, I dropped it in and watched intently as it circled around and fell to the bottom. It burned there for some little time, lighting up the entire well. It appeared to be about seventy-five feet in depth and cut for the most part through limestone. I was surprised at the whiteness of the stone. The upper part of the well is of masonry, circular in form and beautifully laid — every stone in its place, every joint perfect. A mishap befell me as I sat upon the well. My riding whip, which was secured to my wrist by a loop, slipped from my hand and fell to the bottom. I offered a few francs to an Arab standing near if he would allow us to lower him down by ropes so that he could recover the whip. He only shrugged his shoulders, and moving away, muttered in Arabic, "Not for a hundred pounds!" In 1843 Rev. Andrew Bonar dropped his Bible into this well and was more fortunate than I, for a Samaritan youth of fourteen, Jacob Shellaby by name, brought it up in good condition three years later. This Shellaby is the same one who in after years made "ancient manuscripts," which he disposed of at a fine price, by soaking parchment in coffee and putting it under the wrappings of his couch to dry.

My whip is at the bottom of Jacob's Well, but who knows what may yet come of it? That whip may play a most important part in the archaeology of Palestine. Listen to my dream: It is the year of our Lord 2000, and the archaeologist is busy in Palestine. He comes to Jacob's Well, which is sixty feet deep. He digs down fifteen feet and buckets carry up the debris of centuries. All at once there is a shout at the top of the well. "A discovery! A whip!" How came it there under fifteen feet of stones and dirt? This must be at the bottom of the well, and, since Jacob dug it, the most reasonable thing to suppose is that this is Jacob's whip! So far all is clear and natural. Now Dr. Hieroglyphs takes out his microscope and ancient theories totter to their fall. One by one he announces with startled voice his discoveries: "This whip is of leather — manufactured, and not dried. That proves that the present process of tanning and manufacture was thoroughly understood in Jacob's time. Here is a linen covering on the handle woven in such form that it could not possibly have been done by hand. That proves that modern looms were well known by the ancients; their cities must have been great manufacturing cities; this very whip, doubtless, came from Damascus." (And in that the Doctor will be right, for I bought it in the "street called Straight," though the name of a London firm was on the box.) "But here is a fillet of gold! Ah, no! It is only plated. What! and did the ancients understand electro-plating? There can be no question about it — this whip settles it. All our application of electricity to manufacture is only the recovery of a lost art." A greater discovery than either of these remains to be made. The Doctor at last discovers a strange mark at the end of the handle. Dr. Demotic says it is Egyptian; Dr. Thersites says it is Greek; Dr. Accad

says it is Chaldean; and Dr. Punic says it is Phœnician; but after hours of patient research one of the laborers remarks that it looks to him like the English letter G. "Sure enough!" exclaim the doctors in a chorus, and in the excitement of the discovery one breaks his microscope, two rush for the long-distance telephone at Nablous, and the others faint. Behold the revelation! English is not a modern language. Jacob understood it, if indeed he was not an Englishman himself, and he spelled his name with a G instead of a J. This may even settle the question of the lost tribes, though just how I do not at this moment say!

Now if you smile at this, and say it is impossible, it only shows you are not a scholar — for any scholar knows that many theories with regard to the ancients have less foundation than a whip in Jacob's Well. Even professors founded theories on the Cardiff Giant, and not all archaeological frauds are as quickly proved. I suppose I might have gone back to Nablous, bought a piece of parchment, hired a scribe to write for me in three languages — after the manner of the Rosetta stone — the genesis of the whip, and dropped it side by side with the whip that it might prevent any false impressions in the day of the archaeologists. But that excellent precaution has come to my mind too late. Possibly some of my readers may soon pass that way, and in the interest of scientific truth I commit this matter into their hands. If no such plan is put into execution, I shall still hope that the truth will triumph eventually — if not sooner.

A scorching breath from the plain strikes our cheek as we come up from the well. El Mikhna stretches its weary leagues before us, and many a hot hour will pass before we find the shelter of our tents on the rocky slopes of Bethel. But who can leave a spot like this? Look down into the well. "Whosoever drinketh of this water shall thirst again." Drop a stone — there is no water there! The fountains are dry, or the chalky rock has split, and the well is empty. "But whosoever drinketh of the water that I shall give him shall never thirst." True forever! The old fountains are dry, the old cisterns are broken, but the Water of Life is still flowing, and thirsty souls drink and are satisfied. The time has come of which He spoke. The altars of Gerizim have crumbled and few go there to worship, but in spirit and in truth He is worshiped by true hearts in every land. The glorious sentence spoken here as He sat perhaps on this very stone has thrilled the heart of every one who longs for the Light: "I that speak unto thee am He." Keep guard, Ebal and Gerizim, over this sacred well! But I will exult as I ride on that I carry the Fountain of Life in my heart and need not come hither to draw!

Our meditations are disturbed as we go to mount our horses by the clamor for backshish made by the ugly-looking Arabs about us. They keep it up after we are in the saddle, and only a show of force allenges them. Solomon draws his sword and rides upon them as if he intended to decapitate the whole lot. They have rendered us no service, but they are as clamorous as a group of Irish maidens with goats' milk and "mountain-dew" in the Gap of Dunloe. They are not satisfied with small coins — paras and piasters — they want bishliks and mejidis. We leave them muttering dire things against us and ride on. I lay my hand on my comrade's saddle. "Turn and look!" Near at hand Gerizim and Ebal tower into the sky; far to the north, in lonely grandeur, Hermon lifts its snowy head; and up the rich and lovely valley yonder the walls of Shechem stand white and sun-kissed amid the green of fig and olive, while purple vineyards fill the plains and crowd up the slopes of the mountains. When you read of the desolation of Palestine — and it is great — do not forget there are yet some gardens of the Lord.

Boston, Mass.

Individual Strawberry Shortcakes

Sift with one quart of flour two teaspoonsfuls Cleveland's Baking Powder and one-half teaspoon salt. Rub in shortening (one-half cup butter and one tablespoon lard) and wet with enough sweet milk or water to make a soft dough. Handle as little as possible and roll out about one inch thick. Cut the desired size with biscuit cutter and bake twenty minutes in a quick oven. Break in half and butter.

Have ready a quart of berries, crushed, and sweetened with one small cup of granulated sugar. Place lower half of biscuit, buttered side up, on plate on which it is to be served; cover with crushed berries, then on top the upper half, buttered side up, cover again with crushed berries, and serve at once with or without cream or strawberry sauce.

Cleveland's Baking Powder "Pure and Sure."

GRADUATING EXERCISES OF BOSTON UNIVERSITY.

JUNE 1, 2 and 3 of the past week were days of excitement and of great events in Boston University. Examinations, banquets, graduations, and reunions crowded every hour. The University closes the most prosperous year in its history, graduating 248 students, including those of advanced degrees—an increase of 47 over the last year.

Monday, June 1, the senior class of the College of Liberal Arts gave a reception to its friends; the Conference visitors met for organization; and examinations were conducted at the School of Theology.

Tuesday, June 2, was Convocation day. Examinations were continued at the School of Theology in the morning, and at 2 P. M. Prof. B. P. Bowne, LL. D., delivered the Baccalaureate address in Bromfield Street Church. The address is given in full in other columns of the HERALD. Following this the University Convocation met in Convocation Hall.

The Convocation.

President Warren called the Convocation together, and in a few felicitous remarks told of the widespread representation of the body, its past growth and future prospects. The membership in the different departments of Theology, Law, and Medicine, is already great, but rapidly growing. Larger classes are graduating this year than ever before, and the attendance at the University as a whole numbers 1,270—more than ever in its history. "There has been some progress in the University this past year," he said, "and you can hear the sound of the chisel, as I speak, that will give the Law department a new home." This new building will cost the University over \$200,000. It will be ready for occupancy by autumn. This will leave larger accommodations for the C. L. A., especially for a new and better library.

Attention was called to the University Teachers' Association that has been founded the past year; to the special historical circular of the Theological School; and to the increased interest in college athletics, mention being made of the fact that one of the American winners at the Olympian games at Athens was a Boston University man.

Nominations for trustees from the different departments followed: J. W. Bashford and S. L. Baldwin were nominated from the School of Theology; Dr. A. J. Baker-Filnt and Dr. H. A. Chase from the School of Medicine; Arthur P. Rugg and Henry J. Jaquith from the School of Law. Dr. T. Corwin Watkins, of Springfield, was elected secretary.

Dr. Earl, class of '94, spoke for the School of Medicine. Professor Foy S. Baldwin spoke for the College of Liberal Arts, on "Why Men Do Not Come to C. L. A. in More Liberal Numbers." He said: (1) On account of the lack of men here; (2) lack of breadth and progress in men already here; (3) lack of masculinity in the character of the curriculum; (4) lack of college life in the traditional sense; (5) lack of athletic advantages. "We cannot hope for athletics, and the only course open to us as a remedy is for broader and more progressive courses of study that attract men."

The Reunions and Banquets.

After the Convocation the evening was given up to festivities.

The Alumni Association of the School of Theology held their annual banquet and reunion at Hotel Bellevue.

The Alumni Association of the School of Law held its annual business meeting at Young's Hotel, and banqueted at 6 o'clock.

The Alumni Association of the School of Medicine held its business meeting at the college buildings.

The business meeting and dinner of the Alumni Association of the College of Liberal Arts took place at Young's Hotel in the evening.

Wednesday, June 3, was Commencement day. A meeting of the trustees of the University was

held at 10 A. M., and was followed in the afternoon by the graduating exercises.

The Graduations.

The graduating exercises were held Wednesday afternoon, June 3, in the newly dedicated Tremont Temple. The great magnificent Temple was crowded with hundreds of visitors. The galleries were packed to their utmost—sea on sea of waving fans and blending colors. The platform and choir were tastefully decorated with palms and laurel, with B. U. in red and white hung above. President Warren presided, and to his left sat the venerable and beloved Bishop Foster, with many other men of distinction, among them being ex-Governor Claflin, Prof. Geo. P. Morris, Prof. Sheldon, Rev. Dr. Brodbeck, Rev. L. C. H. Adams, of the New York Conference, Dr. E. C. Bass, and others.

The graduates filed in by departments—248 of them—an inspiring sight. There were 54 from the College of Liberal Arts; 37 from the College of Agriculture; 38 from the School of Theology; 80 from the School of Law; 38 from the School of Medicine; and 11 for advanced degrees.

Bishop R. S. Foster opened the exercises with prayer, and after a selection by the orchestra, President Warren introduced the first speaker, Marshall B. Evans, candidate for A. B. He delivered a spirited oration on "Our Country's Need." He uncovered "bons rule" and condemned the lethargy into which our voters have fallen. "This is our country's need," he said—"men! Men of courage, righteous purpose, noble leadership, and patriotism, who will usher in a new era of political purity."

Albert C. Knudson, A. B., a candidate for the degree S. T. B., spoke on "The Humanitarian Delusion." Among the best proofs cited by humanitarians for the truth of their doctrines, are the lives of great and good men who have had no other religion than that of natural science. But even this is no proof, for today it is religious motives that fill and dominate the world of all moral conduct. The principles of humanitarianism do not give us motives for self-sacrifice, virtue and moral living. Only the expectations of an immortal life and a hereafter will effectually hold man to moral obedience and righteousness.

Malachi Leo Jennings, of the Law School, candidate for LL. B., was the next speaker. His theme was, "The Dignity and Obligations of the Law." The splendid discourse closed with an impressive exhortation to the members of his class to live so that no stain or disgrace be ever brought to the escutcheon of their Alma Mater.

Francis E. De Luce, a candidate for the degree of Sc. B., then followed with an oration on "The Perpetuity of the United States as a Republic." He rapidly sketched the differences between our republic and those of other times and countries, and gave as one great reason for our perpetuity our peculiar and patriotic foundation. Our devotion to principle is our surest hope, for we are a people with conscience, and to obey this is to obey God.

Hila Helen Small, a candidate for the degree of A. B., the only lady speaker on the program, followed with a well-written and well-delivered address on "The Effects of the Higher Education of Woman." "It is in the home," she said, "that the college woman's influence is most felt, and it is here that she can and does do most good."

After a musical number, Owen Young, Ph. B., candidate for the degree of LL. B., addressed the vast audience on "Professional Honor," and was repeatedly interrupted by applause as enthusiastic as it was deserved. The whole trend of his thought might be summed up in his expression that it is "our duty to use, not to abuse, the law."

The last speaker was Wilbur Nesbitt Nason, A. B., candidate for S. T. B. He spoke with much force on "The Decadence of Doctrinal Theology," and, in spite of the excessive heat and general weariness of the audience, held the closest attention to the last sentence. Once soundness of faith was measured by devotion to dogma, not by devotion to Christ, and the reaction against this abuse appears now in holding correct living as the almost exclusive object of religious teaching. A new danger threatens—it is to be feared that the church will not long exist except as an expression of public sentiment and as a means of administering practical philanthropy. He concluded with a strong plea for sound theology, the necessary accompaniment of a living religion.

The degree of A. M. was conferred upon Maria E. Dame, A. B., Elsie G. Hobson, A. B., W. S. Newell, A. B., Lida S. Penfield, A. B.; and upon the following the degree of Ph. D. was conferred: I. E. David, A. B., N. S. French, A. B., R. F. Hurlburt, A. B., O. L. Lyon, A. M., W. P. Odell, A. M., Martha E. Roberts, A. M., T. M. Talbot, A. B.

On Thursday, Friday, and Saturday occurred the examinations for entrance to the College of Liberal Arts and the School of Medicine.

Graduating Class of School of Theology.

Who They Are, Where They Came From, Where They Are Going.

ALLEN, CHARLES BRUNSON, was born in 1869 at Jackson, Mich., and graduated at the University of Michigan in the class of '93. He has preached for two years at the M. E. Church at Dighton, and belongs to the N. E. Southern Conference. In answer to the question what had been the most helpful course at the Seminary, he said, "Old Testament exegesis."

AYRES, EDWARD E., is a native of Egypt, O.,

and was born in 1865. He is a graduate of Mt. Union College, with the degree Ph. B. He has entered his third year's ministerial work at Neponset, and will join the New England Southern Conference. He says the philosophical studies helped him most.

BURGER, HIRAM C., born at Salem, O., in '65; took his degree of B. A. from Mt. Union College in '90; taught one year as professor of Greek in Missouri Wesleyan College; took his degree of M. A. in '93, and will continue his work next year under Professor Bowne in Boston University. The course in religions he thinks was best.

BEAL, ALBERT, born in Bucyrus, O., in '62. Ohio Wesleyan is his Alma Mater. He was assistant pastor for two years at Shawmut Congregational Church, Boston, and is now pastor of the M. E. Church at Chester, Mass. He will enter New England Conference.

BULLOCK, EDWARD O., born in Brant, Wis., in '60; graduated from Lawrence University, with the degree Sc. M. He has been ten years in active ministerial work, and was transferred from North Dakota Conference to the New Hampshire Conference. He is now preaching at Jefferson, N. H.

CLAPP, WM. L., born in Fairfield, Iowa, in '63; took his A. B. from Parson's College, Iowa. He was admitted to the bar and practiced law three years in Iowa. He has preached three years at Saugus, Mass., and is a member of the Iowa Conference.

COLLIER, EDWIN S., was born in Fremont, O., in 1869. Graduated from Ohio Wesleyan University with B. A. in '93, and intends to join the North Ohio Conference. Prof. Curtis' course in dialectic theology has been one of the most helpful to him.

CLARK, ROBERT L., was born in Bainbridge, N. Y., and will probably join one of the New York Conferences.

COPE, JACOB E., is a native of Bridgeport, O., and took his degree A. B. from Seio College. He will join one of the Ohio Conferences.

CURLISS, HOMER G., is a native of Westboro, O., born in 1864. Graduated from Lebanon University with the class of '91. He preached two years in the Cincinnati Conference, and is a member there now. Greek and New Testament studies he has enjoyed most.

CAMERON, HENRY N., is thirty years old, and was born in Allegheny City, Pa. He is a graduate of Ohio Wesleyan University, and for one year was a student at Yale Theological School. He is to join the Pittsburgh Conference. Dialectic theology was his favorite study.

DODDS, FRANK E., born in Ionia, Mich., graduated at Albion College in '70. He preached two years at the Independent church at Nahant, and has joined the Detroit Conference. History was his chief study.

DONALDSON, FAY, is a native of Michigan, born in 1868. Took the degree of A. B. in '93 from Napa College, and will receive A. M. this spring from the University of Michigan. He has preached the last two years at Wood's Holl. He joins the California Conference.

FIELD, AMBRIE, born in Big Spring, Mich.; was a student at Willamette University, and for three years was principal of Boydton Institute of Boydton, Virginia. He joined the N. E. Southern Conference four years ago, and is now pastor of the M. E. Church at East Greenwich, R. I. Greek and Hebrew have helped him most. Mr. Field has the distinction of being one of three since the founding of the School of Theology who have translated the whole Hebrew Bible during their Seminary course.

GRANT, SAMUEL E., is a native of Cherry Hill, Md., and was born in 1865. Graduated from Newark Academy, and took his degree A. B. from Delaware College. He has not determined to what Conference he will attach himself. President Warren's and Prof. Mitchell's work has been helpful to him.

GROSE, GEO. R., born in Wood, West Virginia, in '69. Graduated from Ohio Wesleyan University in '94 with A. B., and is on probation in New England Conference. He will take his master's degree from his Alma Mater this year. He has preached three years at Cherry Valley. The whole course at the Seminary has been helpful.

HARVEY, FRANCIS BAKER, was born in 1867 at Baltimore, Md., and took the degree A. B. at Dickinson College, Pa., in '93, and his A. M. degree from there in '96. He has been assistant pastor at East Boston Bethel, and preached two years at Middletown, Mass. He joins the Baltimore Conference.

HINCHLIFFE, EDWIN V., is from Elkton, Md., and took the degree of A. B. from Dickinson College, Pa. Through sickness he has been forced to drop from his class. He will finish next year.

HOULGATE, JOSEPH E., is an Englishman from Derbyshire. He was born in '65, studied at York College, Nebraska, and took A. B. from Nebraska Wesleyan University in '92. He will join the Nebraska Conference. As a whole, dialectics have helped him most.

JOHNSON, FRIEND I., was born in 1868 at Hockinsford, Ohio. Received A. B. from Ohio Wesleyan University in '94, M. A. in '96. He has preached at South Hamilton the past year. Does not know where he will go.

KIRKENDALL, JAY, comes from Leando, Ia. Iowa Wesleyan University gave him the degree A. B. He has been preaching at Long Plain while in school here. He is now abroad, and will join one of the Western Conferences.

KNUDSON, ALBERT C., born at Grand Meadow,

Minn., in 1873. Received degree A. B. from University of Minnesota, in '93; now pastor of Lenox St. Chapel, Boston. He will take post-graduate work under Prof. Bowne next year. He was the Commencement speaker chosen by the faculty.

MASON, WILBUR N., born in Mechanicsburg, O., graduated from Ohio Wesleyan University in '90 with A. B., and previously attended Miami University. Taught some time in public schools.

MCCARTY, BATTELLE, was born in Conotton, O., in 1867. Graduated from Seio College, Seio, O., with degree A. B. He has been preaching in Berkley, Mass., and will join the East Ohio Conference.

MYERS, GEORGE H., comes from Decatur, Ind., and took his Ph. B. degree from Syracuse University. He preached at Walpole while in school in Boston, and has joined the North Indiana Conference.

NOBLE, EDWIN LEFOREST, was born at Saint Anthony, Minn., in 1870; took his A. B. from Boston University in '93; studied two years at Yale Theological School, and will take up his work in the Congregational Church.

REEDER, JOHN L., was born in Lilly Chapel, O.; he graduated from Ohio Wesleyan in '93 with A. B., and receives his M. A. this spring from there. He has preached at Topsfield, Mass., and for two years at Highland M. E. Church, Lynn. He will go into mission work. Comparative religions has been his favorite study.

REISNER, CHRISTIAN F., native of Atchison, Kan., was born in '72. Received his A. B. from Midland College. He was pastor two years of Kneeland St. Church, Boston. Will join one of the Kansas Conferences. He originated the Junior League Superintendent for the district, and was the first of such superintendents ever elected.

RIST, BENJAMIN, comes from Toulon, Ill., an alumnus of Northwestern University, with degree A. B. He will join one of the Western Conferences.

SCOTT, HOWARD H., was born in Smithfield, O., and took his degree of A. B. from Ohio Wesleyan University.

STEWART, SAMUEL L., is a native of Salesville, O., and graduated with A. B. from Ohio Wesleyan University in '94. He is twenty-five years old, and joins one of the Ohio Conferences. His whole course of study has been equally helpful.

STRICKLAND, FRANCIS L., born in Brooklyn, N. Y. Prepared at Polytechnic Institute, and graduated with A. B. in '95 from University of the City of New York. He has preached at Wellington, Mass., and will join the New York East Conference. The exegetical studies helped him most.

SMITH, EDWIN K., was born in '62 at Collins, N. Y. He belongs to East Maine Conference, and is now at Bremen. Greek has been a favorite study.

TAYLOR, WILLIAM F., was born in Sussex, N. B., in '62; graduated from Normal School in New Brunswick, and preached two years there. He studied one year at Bangor Theological Seminary, and has preached four years at Somerset, Mass. Will join East Maine Conference.

WOMER, GEORGE S., native of Reynoldsville, Pa.; took his degree A. B. from Ohio Wesleyan University.

YOUNG, SHERMAN P., born in Jonesboro, Ill.; a graduate of McKendree College, and now preaching at Salem, O.

HAGGMAN, JONAS W., born in Pedersö, Finland, in 1864; was educated in Ekens, Finland. He has been preaching nine years, and joins New England Conference.

RIVOIRE, HENRY, was born in Genoa, Italy, in '73. Educated at Turin, he graduated with degree Lit. B. He preached four years at the Italian Mission, Boston, and will remain there.

We see from this record that the great majority of the men are college graduates; that they will be distributed to about twenty States from Maine to California; and that Ohio, the mother State of Bishops, is likely to keep up her reputation in the future.

Nervous

People often wonder why their nerves are so weak; why they get tired so easily; why they start at every slight but sudden sound; why they do not sleep naturally; why they have frequent headaches, indigestion and

Palpitation of the Heart.

The explanation is simple. It is found in that impure blood which is continually feeding the nerves upon refuse instead of the elements of strength and vigor. In such condition opiate and nerve compounds simply deaden and do not cure. Hood's Sarsaparilla feeds the nerves pure, rich, red blood; gives natural sleep, perfect digestion, self-control, vigorous health, and is the true remedy for all nervous troubles.

Hood's Sarsaparilla

Is the One True Blood Purifier. \$1: six for \$5. Prepared only by C. I. Hood & Co., Lowell, Mass.

Hood's Pills cure Liver Ills; easy to take, easy to operate. 36c.

The Sunday School Times

will be sent direct to your own address—not in a package, but

Direct to You

—with its wealth of lesson-helps and special articles, every week until January 1, 1897, for about half-price.

50 Cents

By this special offer we make it easy for you to test the paper thoroughly. Now is the time!

If you mention this paper when sending your subscription, we will mail to you a free copy of Professor Riddle's "Outline Harmony of the Gospels" to fold within your Bible.

John D. Wattles & Co., 1031 Walnut Street, Philadelphia, Pa.

SCHOOL OF THEOLOGY, BOSTON UNIVERSITY.

Report of Conference Visitors.

THE visitors from the several patronizing Conferences met in the reception-room of the School of Theology, and organized with Dr. W. H. Thomas, New England Conference, as chairman. The welcome and hospitality of the faculty and school were most cordial.

During the past year 143 students were enrolled, 90 per cent. of whom are college graduates. The visitors were pleased to find a high grade of scholarship in all the departments, and evidence of close and diligent application on the part of the students. The spirit of teaching in the various departments is thoroughly evangelical and in harmony with the theological standard of Methodism.

In consequence of the absence of President William F. Warren at the General Conference, and of Dean Marcus D. Buell in Europe in quest of health, the classes in comparative theology and New Testament were not before the committee.

We commend the statement in "Historical Sketch" of the school concerning the method of instruction: "With respect to methods of instruction, it is the aim of the faculty to secure the greatest possible freshness and variety consistent with scientific system and thoroughness. It is intended that the student do something more than memorize text-books. A faithful use of the best books of reference is insisted on. The courses of instruction now offered constitute eight distinct groups of studies, to wit: 1. Old Testament and related subjects; 2. New Testament and related subjects; 3. Historical, Sacred, Ecclesiastical, and other; 4. Systematic Theology and Ethics; 5. Practical Theology; 6. The Study of Religions and Religion in General; 7. Philosophy; 8. Sociological Studies, including Missions; 9. Other Elective Courses."

Prof. Henry C. Sheldon has been placed in the chair of Systematic Theology. The statement of his plan of work for his classes impressed the committee with its fullness and freshness of treatment. The place he gives the unique personality of Christ as evidencing the divine origin of the Christian religion, is worthy of note. "His success in his new department is no surprise either to his friends or his hundreds of former pupils."

Prof. H. G. Mitchell, in teaching Hebrew and Old Testament Interpretation, showed great proficiency and originality of method. The Juniors answered promptly the questions in Hebrew grammar, while the middle class and the seniors in their papers on the Pentateuch and Isaiah showed excellent work.

Prof. George K. Morris is showing himself a master in pulpit expression, and is doing for the students an excellent service in fitting them for the practical duties of the pastorate.

Prof. Charles W. Rishell has taken the chair of Historical Theology vacated by Prof. Sheldon. His year's work in this department is most excellent. The theses of the students showed painstaking and research, and justified an important change in the plan and method of instruction recently introduced by the Professor. The grade of examinations produced by the classes was superior. The oral ones were clear and prompt; those by theses were comprehensive and forcible. Certainly independence of thought and expression has been cultivated.

The following are a few comments made upon the examinations by members of the committee: "Very good showing of work done." "The method pursued tended to create a desire for investigation." "The papers were courageous, reverent, and thoughtful." "Written by men who put themselves in Isaiah's time, and felt sure of the things they wrote about." "Papers reflected great credit upon the professional chair." "The methods were such as to lead to independent thinking." "A literary gift is being developed." "Method original, spirit evangelical, making practical men. Principles are taught, not rules. They can make sermons and counsel the art."

The training of students in city mission work afforded by the Boston City Missionary and Church Extension Society of the Methodist Episcopal Church, is a great privilege. "Evangelistic, industrial and social Christian work is prosecuted" upon best approved methods, under the direction of members of the faculty. The existence of a College Settlement at the North End of the city, and the extension of missionary enterprise elsewhere in the city among foreign populations, is worthy of note. This missionary work gives practical training, and is of great value.

The advantages offered to students attending this institution are many. The building is excellent for location and the accommodations for students ample. Scholarships may be obtained, preaching places secured, and work about the school may be found. Public libraries and reading-rooms of the city, as well as the splendid library of the institution, are available. The privilege of attending public lectures, pastoral conferences, the Lowell Institute, missionary meetings, Christian conventions, with splendid and helpful religious privileges,

are found here. To young men who wish to fit themselves for the work of the ministry we heartily recommend this School of Theology—the parent institution of the church.

W. H. THOMAS, New England Conference, Chairman.

J. S. BRIDGEMAN, N. E. Southern Conference, Secretary.

W. J. THOMPSON, New England Conference.

H. HEWITT, Maine Conference.

W. N. RICE, New York East Conference.

L. C. H. ADAMS, New York Conference.

C. G. DEMING, New York Conference.

EDMUND LEWIS, New York Conference.

E. MARSH, Troy Conference.

G. H. SPENCER, New Hampshire Conference.

JAMES NOYES, New Hampshire Conference.

J. W. GAMBLE, New Jersey Conference.

J. HANDLEY, New Jersey Conference.

JOSEPH WILLIAMS, Northern N. Y. Conference.

W. L. HOOD, N. E. Southern Conference.

The Conferences.

N. E. Southern Conference.

New Bedford District.

Yarmouthport. — Rev. Edward Edson of this place has sent a letter to the Yarmouth Register protesting against the misunderstanding created by misleading reports published in the newspapers concerning the retirement of our Bishop. He gives the facts in the case, and they show no such spirit as newspapers East and West have tried to make appear. Rev. T. J. Everett, our presiding elder, who was present at the General Conference, says: "It was not only the right thing, but was done in a delicate and masterly way by Dr. Buckley as chairman on Episcopacy." The old friends of Mr. Edson have not forgotten him, especially in the charges he served. His work and personal character are both remembered by grateful people. It is a pleasure to them to know that he has lost none of his old-time love for Methodism and Methodist institutions and that he feels jealous of her good name.

Plymouth. — Rev. L. B. Bates, D. D., for the second time delivered the Memorial Day oration.

West Dennis. — Rev. J. G. Gammons again delivered the oration before Frank D. Hammond Post, G. A. R.

Provincetown, Centenary Church. — Birthday exercises in honor of the 92d birthday of Mrs. Eveline Nickerson, the oldest member of this Sunday-school, were held Sunday, May 31. Rev. Dr. Harris delivered a grand address before this Post and auxiliaries, May 24. The decorations were elaborate.

Sandwich. — John S. Smith has been chosen superintendent of the Sunday-school in place of A. S. Hoxie resigned.

New Bedford, County St. Church. — In the death, May 23, of ex-Mayor Brock this church loses an influential member. The Standard has about three columns of interviews with the prominent men of the city in which the sterling integrity of Mr. Brock is well set forth. Rev. J. F. Cooper, his pastor, who conducted the funeral services at his late home, paid a worthy tribute to the memory of Mr. Brock, especially in his domestic life. The remarks were eloquently consolatory. Delegations from the city government, the officers of his church, and many others, were present.

Taunton, Central Church. — Rev. C. A. Stenhouse was chaplain of the day for W. H. Bartlett Post, G. A. R., May 30. Three public services were held during the day in the city.

Procton. — Rev. C. H. Ewer, of Wickford, was orator of the day, May 30, by special invitation. Mr. Ewer's friends will be glad to learn that he is much pleased with Wickford.

Myricks. — May 31 was observed as Memorial Sunday with special services. Rev. E. B. Gurney, the pastor, spoke in the morning on "The Struggle of the Past," and in the evening on "The Struggle of the Future." Mr. Gurney traveled about sixteen miles and preached four times. Certainly Berkley has nothing of which to complain in any lack of service under the new arrangement. Mr. and Mrs. Gurney gave a reception to the Epworth League recently.

Whitman. — Memorial Sunday was observed to a greater extent than ever before. The regular afternoon service was held in the First Baptist church and a patriotic service in the Methodist church in the evening. The attendance at the latter service was so great that at least one hundred persons were obliged to stand and many were turned away. The church was beautifully decorated, and the elaborate exercises arranged by Rev. O. E. Johnson, the pastor, were well carried out. Mr. Johnson's address was happily received by the veterans and auxiliaries, about two hundred of whose members were present. The local paper says of the address: "It was an able and earnest effort, for Mr. Johnson is always at his best when speaking to the Grand Army veterans." Mr. Johnson was recently made an honorary member of D. A. Russell Post, No. 75, G. A. R. Miss Alma Johnson, the pastor's fifteen-year-old daughter, was one of the speakers. A collection of \$25 for a new G. A. R. Hall was taken.

East Wareham. — Rev. C. T. Hatch delivered an inspiring and eloquent discourse before the E. B. Nye Post, G. A. R., May 24.

Cottage City. — The Epworth League tendered a reception recently to the directors of the Martha's Vineyard Camp-meeting Association and their wives. An address of welcome was given by Rev. N. C. Alger, and responses were made by Drs. Bates and Gould. It was a very successful occasion.

Sagamore. — Rev. G. A. Simon, of North Dighton, was the guest recently of Rev. E. E. Phillips, pastor here.

Full River. — At the General Association of Congregationalists Rev. Joshua Colt, of Boston, read a paper, a memorial from Hampton Conference, on the over-churching place. His conclusions were that there were far less of such places than is generally thought. There was one sentence in the paper, in view of the sensation Rev. W. Bayard Hale has created about over-churching places, that is quite striking: "There are some where new churches are crowded in, so, for instance, the Episcopal Church in Middleboro, where the minister was so oppressed by the existing multitude of churches that he rushed into print for relief."

Middleboro. — Sunday evening, May 24, the

G. A. R. Post attended services here, and Rev. G. A. Grant delivered an address on "The Lesson to be Learned by the Observance of Memorial Day."

Preachers' Meeting. — The New Bedford District Ministerial Association meets for the June meeting in Whitman on the 15th and 16th. The program has been mailed to all the preachers by Rev. O. E. Johnson, the pastor at Whitman. His address is South Abington, Mass.

Martha's Vineyard Camp-meeting. — Rev. S. O. Benton, president of the Association, has resigned on account of pastoral duties, and Rev. L. B. Bates, D. D., of Boston, the vice-president, will have charge until the next annual meeting of the directors, which occurs late next fall. The plans for the coming camp-meeting are not yet completed, but will soon be given permanent shape and put into execution.

Yarmouth Camp-meeting. — It has been decided to give the week from July 28 to August 3 to special days, as last year. The camp-meeting proper holds Aug. 3-10. Rev. T. J. Everett, presiding elder of the district and president of the Association, returns from General Conference in fine health and spirits, and is making preparations for a very successful camp-meeting.

Full River, First Church. — Rev. S. O. Benton and family were given a splendid reception by this church on his return from General Conference. Over four hundred persons were present, to whom refreshments were served. The delightful affair was remarkable not only for its largeness everywhere, but also for the felicitous speeches in which the city pastors welcomed Mr. Benton to their ranks. Rev. J. Walker, Jubb, Rev. N. W. Matthews, Rev. D. B. Jutten, and the following well-known Methodist pastors, Rev. A. Anderson, Rev. L. M. Flocken and Rev. H. A. Ridgway, were present. Letters of regret from others were read. Miss Edith Goff, nine years old, made the address of welcome, and it was charmingly done. She received a large basket of flowers as her reward. Beautiful flowers were presented to Mr. Benton and family. The demonstrations of interest and esteem at the outset of Mr. Benton's pastorate are very marked, and all the work opens auspiciously. The Full River News gives a column account of the reception. KARL.

Vermont Conference.

St. Johnsbury District.

St. Johnsbury. — Rev. Thos. Tyrie delivered the Memorial Day address at West Burke, to the delight of a large audience. The Epworth League gave a very successful and enjoyable reception last week Monday evening to all the Endeavor Societies of the town.

Barton Landing. — Rev. Dr. Rowland was pressed into service by the G. A. R. Post to deliver the oration on Memorial Day, and the papers spoke very appreciatively of the effort.

Williamstown. — This parish enjoys a unique and well-earned reputation in one thing: No other charge in the Conference reported more than one chapter at the Epworth League Conference convention last week; but the Centennial Church of Williamstown not only reported three, but had delegates from three—the "Loyal" from the South Hill, the "Solid Rock" from the Quarry District, and the "E. E. Reynolds" from the village. All honor to the Epworthians of Williamstown!

Cabot. — Pastor Dixon's popularity is indicated by his summons to the post of honor by the veterans on Memorial Day. Though on his first Methodist parish and in his third year, his usefulness was not at all wanting.

Barton. — Pastor Douglass recently preached an able baccalaureate sermon before the graduating class of the high school.

South Albany. — Rev. Sylvester Donaldson rejoices over material and spiritual progress. The

corner-stone of a new church edifice was laid Jan. 7, speeches being made by Revs. Donaldson and Boutwell.

Coveney. — According to the act of the last General Assembly, the schools of this place held patriotic exercises on the Friday preceding Memorial Day. Rev. O. E. Aiken of our church delivered an address on the occasion.

Irasburgh. — When it is remembered that Rev. Leonard Dodd, now pastor of the Congregational church of this place, was recently a Methodist pastor, the following from the Barton Monitor will be appreciated as an interchange of Christian courtesies: "Rev. P. N. Granger, being still unable to discard his crutches and it being quarterly meeting at the M. E. church, an exchange was arranged between the pastors, Mr. Granger preaching in the Congregational church and Mr. Dodd at the Methodist and administering the sacrament in the place of the presiding elder."

Hardwick. — Pastor Smithers, always abundant in labors, recently preached a patriotic and able sermon before the affiliated patriotic orders of the town.

Lunenburg. — Pastor J. J. Munroe writes: "It may be of interest to the readers of ZION'S Herald to know that I have just closed a series of meetings at East Concord which lasted two weeks. There have been no meetings of the kind in the place the past fifteen to twenty years, and the church was so much run down that only three persons in the entire village were found who would confess Christ. As a result of the meetings the old members have been greatly revived and blessed, and enough new ones of all ages have taken a stand for Christ to encourage me to organize an Epworth League in the near future. Last Sunday we received into the Lunenburg Church 4 persons on probation, 1 into full connection, and several by letter. The outlook on this field, thank God, is most encouraging."

Plainfield. — Rev. Dr. Cooper has been busy with horse and buggy making calls upon his parishioners. Hiram Hatchelder, long an active church worker, recently passed to his reward. Miss Rosa Cooper has been elected president of the Epworth League, and Miss Bertha E. Chamberlain president of the Home Missionary Society.

Newport. — Rev. Geo. O. Howe delivered the Memorial sermon before the local G. A. R. Post, and also the Memorial Day oration before the combined Island Pond and Charleston Posts. Mr. Howe has made a fine opening of his pastorate.

Irasburgh. — The veterans of this place turned out en masse, May 24, to hear a stirring and sterling Memorial sermon by Rev. P. N. Granger.

Island Pond. — The Epworth League observed its sixth anniversary, Sunday, May 17. The newly-elected officers were installed by the pastor. The reports from the various departments gave a good showing. In addition to the weekly devotional service cottage and school-house meetings have been held with good results; 165 calls have been made; flowers have been furnished for funerals, and given to the sick and aged; also several garments have been distributed among the poor. The reading course has been pursued with profit. The sum of \$66 has been raised and judiciously spent. The decorations were in the League colors, and the music was appropriate to the occasion, including a song by the Juniors. President A. L. Farmer gave some interesting figures on the growth of the local chapter and the parent organization. The pastor followed with an address on "Enthusiasm." The Herald recently offered to publish in full the Memorial sermon of Pastor Atwater. Leading laymen on this charge speak in terms of high praise of the impression made by Rev. A. E. Alwaier and write during

(Continued on Page 11.)

LESTER & KELLY
Pittsburgh.
DEWEY-SAUNER
Pittsburgh.
DAVIS-CHAMBERS
Pittsburgh.
FAIRBROTHER
Pittsburgh.
ANCHOR
Cincinnati.
ECKSTEIN
Pittsburgh.
ATLANTIC
Pittsburgh.
BRADLEY
Pittsburgh.
BROOKLYN
New York.
JEWETT
Pittsburgh.
UNION
Pittsburgh.
SOUTHERN
Chicago.
SHIPMAN
Pittsburgh.
COLLIER
Pittsburgh.
MIMOUNE
St. Louis.
RED SEAL
Pittsburgh.
SOUTHERN
Pittsburgh.
JOHN T. LEWIS & BROS. CO.
Pittsburgh.
MOORE
Pittsburgh.
SALEM
Boston, Mass.
GOSWELL
Buffalo.
KENTUCKY
London, Eng.

IT IS JUST AS EASY, and a heap more sensible, to use a little care in the selection of materials when having painting done and secure the best result as it is to take chances and use mixtures of which you know nothing. To be sure of getting

Pure White Lead

examine the brand (see list genuine brands). Any shade or color desired can be easily obtained by using NATIONAL LEAD CO.'s brands of Pure White Lead and Tinting Colors.

Pamphlet giving valuable information and card showing samples of colors free; also cards showing pictures of twelve houses of different designs painted in various styles or combinations of shades forwarded upon application to those intending to paint.

NATIONAL LEAD CO.,
1 Broadway, New York.

A Needed Glass.

This large Hall Mirror suggests an opportunity for reflection.

There is no single apartment in the house where a mirror is really so much needed as in the hall. Yet the only mirror in most halls is a mere hand-glass framed between the hooks of a hat-stand. Do not forget that the effect of a large mirror is always to make the hall look larger. This is important in view of the small dimensions of the average hall. Then, too, it is placed where you can have the constant use of it. Every person leaving the house has the benefit of it.

This pattern, by the way, is a very unusual design, the entire mirror being projected about three inches in front of the plane of the frame, and it is most distinguished in appearance.

PAINE FURNITURE CO.
48 CANAL ST., - - BOSTON.

The Franklin Mills Fine Flour
Of the Entire Wheat . . .
Is made from sound and well ripened
Specially Selected Spring Wheat. As
such Wheat only contains the full complement
of Bone, Muscle, Brain and Nerve Food.

Always ask for "Franklin Mills." All leading Grocers sell it.

The Family.

"EVEN AS A HEN GATHERETH HER CHICKENS UNDER HER WINGS."

Ida Ahlborn Weeks.

[In the western part of Massachusetts a man had a fine stock farm. But a few weeks ago a fire broke out in the barn, and burned, not only the building and the hay, but most of the animals also. After the fire the owner walked over the ruins. It was a sad sight to see the charred bodies of his fine Jersey cows and his high-spirited horses. But at the end of the barn he saw a sight which touched him more than the rest. There sat an old black hen. He wondered that she did not move her head to look at him as he came near, but he thought she must be asleep. He poked her with his cane, and to his surprise the wing he touched fell into ashes. Then he knew she had been burned to death. But out from under her wing came a faint peep, and passing her aside with his cane the man found—what do you think? ten little live yellow chickens. The poor hen had sacrificed her own life to save them. That sight touched the man more than anything else. — *The Churchmen.*]

I knew not how tender the figure,
Though often I noted the hen
As she gathered at eve her chickens
Safe into their downy den.

But a fire swept over the prairie;
A motionless hen on a nest,—
I touched her, and lo! into ashes
There fell a dark wing from her breast.

But safe underneath were the chickens! —
O Christ, that has hovered me
And perished in sin's conflagration,
I live by Thy sacrifice free!

Chicago, Ill.

Thoughts for the Thoughtful.

Lord, make me pure!
Only the pure shall see Thee as Thou art,
And shall endure.

— Christina Rossetti.

You picture to yourself the beauty of
bravery and steadfastness. And then some
little, wretched, disagreeable duty comes,
which is your martyrdom, the lamp for
your oil; and if you do not do it, how your
oil is split! — *Phillips Brooks.*

The greatest danger Paul sees for the
Christian soldier is just at the point where
he has "done all." And is not Paul right
in his perception? Is not the arduous bit
of a Christian's life rather the camp than
the field? When a man feels he is sur-
rounded by a great cloud of witnesses, it
is comparatively easy to lay aside every
weight. But when there is no outward
battle, no visible foe, no possible wreath
for the victor, when the field is his own
heart, and the enemy his own wish, and the
spectator his own conscience, when there
is no human voice to cry, "Well done,"
and no public opinion to say, "He has
fought a good fight"—that is the time
when he needs the Christian armor. —
George Matheson, D. D.

When the water does not come into your
house in the winter time, why is it? Be-
cause there is a plug of ice in the pipes.
And that is why there is so little water of
life in our experience, because we have
stopped the connecting medium with our
cold. There are three things needed for
life—food, air and exercise. For food you
have got Christ, the bread. See that you
feed upon Him. For air you have got the
respiration of prayer. See that you draw
the life-breath into your veins thereby.
For exercise you have got Christian work,
and daily living in your shops, your studies,
your kitchens, your nurseries, or wherever
God's providence sets you. See that you
bring your Christianity into operation, and
then it will flourish. — *Alexander MacLaren,*
D. D.

Glory to Thee, who wilt not let us smother
Ourselves in sin;
Sending Pain's messengers fast on each other
Us thence to win.
Praise for the scourging under which we lan-
guish,
So torn, so sore,
And save us strength, if yet uncleaned by an-
guish,
To welcome more.

With the abysses of Thyself above us,
Our sins below,
That Thou dost look from Thy pure heaven and
love us,
Enough to know.
Enough to lay our praises on Thy bosom —
Praises fresh-grown
Out of our depths, dark root and open blossom
Up to Thy throne.
When choking tears make our hosannas falter,
The music faint!
Oh, keep clear voices singing at Thy altar,
Glory to Thee!

— Lucy Larcom.

The method and working of humility are
seldom well understood. It is a blind
grace, hard to define, hard to put into a
clear form; and, above all, it is liable to
perversion. It is often treated as a spirit-
less quality, as allied to passiveness and
inefficiency, as opposed to alertness and
self-reliance and the aggressiveness of
strong and vigorous life; and as such it is
caricatured in literature and common
speech. Hence it needs to be carefully
defined and conceived. As I think of it, it
is the reverse of all this. It is at root a dis-
enthralment of self, a clearing of the mind
from all hindrances, so that it enters the

arena of life free and unhindered for its
battles. There is no impediment in the
path of life so great as self. There is nothing
that so ties the hands and feet in all
great and noble enterprises as a conscious-
ness of self. The man who truly wins is he
who sees an end and looks on himself sim-
ply as a force for gaining it—himself as
something to be used as a means, not as an
end. There is such a thing as a high humil-
ity, a noble humility, a brave humility.
Humility is not the negation of personal-
ity; it is not a reduction of selfhood to
nothingness, but rather a refusal to erect
self into a governing motive; it is person-
ality utterly devoted to a cause—self at
work, but self forgotten while at work. —
T. T. Munger, D. D.

The most obvious lesson in Christ's teach-
ing is that there is no happiness in having
and getting anything, but only in giving. I
repeat, there is no happiness in having or in
getting, but only in giving. And half the
world is on the wrong scent in pursuit of
happiness. They think it consists in hav-
ing and getting, and in being served by oth-
ers. It consists in giving, and in serving
others. He that would be great among you,
said Christ, let him serve. He that would
be happy, let him remember that there is
but one way—it is more blessed, it is
more happy, to give than to receive. —
Henry Drummond.

Jesus, on His part, never used Life and
Death in a physical sense with emphasis,
unless when He spoke of laying down His
own life, and no one knows what was hid-
den in that mystery. "I have power to lay
it down, and I have power to take it again."
He reserved the words for their highest use,
and ignored the popular reading. "Our
friend Lazarus," He said, with careful
choice of terms, "sleepeth; but I go, that I
may wake him out of sleep." Lazarus, the
brother of Mary, and the friend of Jesus,
could not be dead. It was a moral impos-
sibility. The Jews who saw Jesus at
Lazarus' tomb and played the informer to
the Pharisees were dead. It was a moral
necessity. When the misunderstanding was
hopeless, Jesus had to condescend.
"Lazarus, if I must speak in your tongue,
is dead." Physical death Jesus refused to
recognize; it was an incident in the history
of life. Death was a calamity of the soul,
and a living soul was invulnerable. "I am
the Resurrection and the Life; he that be-
leaveth in Me, though he were dead, yet
shall he live; and whosoever liveth, and
belloveth in Me, shall never die." It was a
brave struggle for reality, and liberated
the first disciples from the bondage of the
physical; but the atmosphere is too rare
for His modern disciples, who, for the most
part, speak exactly as if they were pagans
in the Street of the Tombs at Athens in-
stead of Christians who had sat at Jesus' feet.
— *REV. JOHN WATSON (Jan MacLaren),*
in "The Mind of the Master."

ROSA'S SHORTEST ROAD.

[A piece of a true story.]
Elizabeth F. Allan.

"MISS ROSA SEMMES is at the door,
and wishes to speak with you,
sir."

Dr. Morgan gave a low growl, one had
almost said it was a groan. "I'd rather
cut a man's leg off," he said to himself, as he
threw his evening paper on the floor, and
went out to meet this unwelcome visitor.

The picture of pretty eagerness that met
him, in Rosa's flushed cheeks and bright
eyes, made him groan again, but this time
it was inwardly. Audibly, he said, rather
deceitfully: "How do you do, my dear?
Glad to see you. Come in, come in!"

"Doctor," said the girl, with a quiver of
intensity in her voice, "did I get it?"

"No," he said, using the same prompt
severity, now, with which he would have
applied his surgeon's knife. "No, Mrs.
Leech got the place. I do not think myself
it was a good appointment, but I was in a
hopeless minority."

If he had expected tears—and I rather
think the tender-hearted old coward did
expect them—Dr. Morgan was disappointed.
Rosa's color deepened painfully, and
her voice was not under very good control,
but this little venture, freighted with all
her hopes, went down gallantly, with col-
ors nailed to the mast.

"I must be intended for a lady of leisure,
then," she said, brightly. "I'll sit on a
sofa, and sew a fine seam," like Mother
Goose's pet heroine; though where the
'strawberries and cream' are to come
from, I am sure I don't know."

"They'll be forthcoming," said the Doc-
tor, hopefully; and as she turned away
with a cordial handshake and a word of
thanks for his kindness, he gave a sigh of
relief, such as one heard when he wiped his
blade and returned it to his case.

"That's a brave girl," he said to him-
self; "worth two dismal widows. I must
see what can be done for her. There's the
school over the river, now; but that is a
very different sort of place."

Rosa was too brave to show her kind
friend her tears, but her courage did not
keep her from pulling down her veil and
crying hard all the way home; and if Dr.

Morgan shrank from telling her the evil
tidings, much more did she hate to disap-
point the hopes of her invalid mother, who
was almost entirely dependent upon Rosa's
work for her support.

But there are many promotions for gal-
lant on fields where there is neither blood
nor smoke; the world loves courage of
every sort, and there is no form of courage
that is more appealing than that of a dainty
and high-minded girl who faces poverty
and hard work with a lifted head and a
bright smile. It was no use for Dr. Morgan
to go back to his paper; he did nothing but
stare over the rims of his gold spectacles,
at various shadowy possibilities for Rosa's
future.

And one day, a week later, when Rosa
stopped the whirl of her machine long
enough to make a turn in the coarse gar-
ment she was fashioning, she heard a
knock at the door.

"Come in," she cried unconcernedly, ex-
pecting a request from some poor neighbor
for the loan of an iron, or a basket, or a
loaf of bread (Rosa said they borrowed
everything but her tooth-brush). But it
was rather hard to keep her well-bred poise
when Dr. Morgan stepped into her work-
shop where piles of coarse shirts, made
and unmade, were heaped around her.

"This is not exactly 'sewing a fine
seam,' is it?" she said, giving her old friend
a chair.

"No," he said gravely, looking at the
little stoop in her shoulders, from days of
machine work. "No, child. I was rather
ashamed to come with such a poor offer to
you, but it is better than this. The teacher
at East End has given up her place, and
you are to have it if you want it."

"East End?" she questioned, with some
hesitation.

"Yes, it is a mile and a half away, over
the river, you know; you'll have to walk,
of course, and it's only a dollar a day, that
is, thirty dollars a month."

The Doctor stopped, but Rosa did not ac-
cept the offer; she set with her chin in her
hand, her eyes down, tapping with her
small thumb against the machine wheel.

"It is a very hard place," continued her
visitor, piling up discouragements; "they
are a mixed lot over the river, good, bad,
and indifferent, especially the last kind."

Rosa looked up suddenly. "Thank you
very much, dear Doc," she said, calling
him by the pet name she had given him as
a child. "I will take the place. When do
I begin?"

"Do you know what you remind me of,
Rosa?" he said, laughing. "When you
were a little curly-headed tot, the only way
I could get a kiss from you was by saying,
in a most threatening manner, 'Don't you
kiss me, miss, don't you dare to kiss me!'
and then you would fly at me. Now I be-
lieve I have dared you into taking the East
End school."

Dr. Morgan said to himself that he would
see his protégée through this thing; that he
would drive her to school himself on bad
days, and give those roughs at East End
to understand that she had in him a vigi-
lant friend. Then he would watch for an
easier and a better paid place for her, and
— the good Doctor's dreams were cut short
by a sudden call, which began for him a
hard day's work. While he dreamed there
stood—invisible—beside him a veiled fig-
ure; men call her "The Future." She
smiled sadly as the man's purposes for
coming mornings rose in his brain, and yet
there was in her clear, far-seeing eyes the
light of hope.

One of the visions clear to her, but veiled
to mortal eyes, was of Dr. Morgan himself,
suddenly prostrated; a minute clot of blood
had missed its way in the rapid transit
through veins and arteries, and lodged in
his brain, and instead of ceaseless ministry
to others, he was now to become a nervous
and anxious invalid, seeking beyond seas
the rest and change and tonic upon which
his life depended.

So Rosa was left to fight, single-handed,
the battle in which her old friend had meant
to cover her head.

Two years and six months later Dr. Mor-
gan is again at his post, with a clear brain
and steadied nerves. It will be holiday
time with him for a while yet, until he picks
up his scattered patients, and one of the
first jobs he sets his fresh energies to is the
discovery of his brave little workwoman,
Rosa Semmes.

The new horse and spick-and-span buggy
are threatening the rather muddy ways of
East End. It is a glorious May day, glori-
ous for sunshine and blue skies, even in
this shabby suburban village; and Dr.
Morgan drives up alongside of the school-

house, seventy or eighty children are car-
reering wildly about it, enjoying that best
hour of the day, noon recess.

The Doctor puts himself on the other side
of his horse, and spends as much time fast-
ening her to the hitching-post as a lazy
boy takes to do an errand. As a matter of
fact he is peering over Black Beauty's neck
at a slight, girlish figure perched on the top
step in the sunshine. She is interviewing a
tall, sturdy fellow who seems absurdly
grown-up for a school-boy.

"Davie," the Doctor hears her say, "were
any of my boys in that row last night?"

"John Baker were, Miss Rosa."

"A singular noun takes a singular verb,
Davie," corrects the teacher; and then, in
a different tone, "O Davie, I'm so sorry!
What can we do about it? It breaks my
heart."

"I'd like to break his head," mutters the
teacher's loyal henchman; and then they
take counsel together as to the wisest and
craftiest way of winning back the erring
one.

But Davie cannot have his dear teacher
to himself for five minutes, apparently—
Florence Sloan is waiting for her turn.

"Miss Rosa, did you give me a dress what
I could go to Sunday-school in?"

"I am not going to answer that question,
Florence, until you have put it in good Eng-
lish;" and then follows a little battle be-
tween Florence and her mother-tongue, and,
after victory, a promise from the teacher
of the dress, which, however, needs some
making over.

"I'll take it to our mothers' meeting to-
morrow afternoon, Florence, and the rest of
them will help me on it. Now I want you
to tell Amy Howells to come to me, and
you run away and play."

Amy came, but slowly, alas! for she was
on crutches. The teacher met her at the
lowest step and sat down close beside her
with an arm around the poor little bent fig-
ure; but now the confidences are so tender
and pathetic, the troubles revealed of
drunkenness and cruelty at home so sad,
that Dr. Morgan feels he must not eaves-
drop any longer, and comes out from be-
hind Black Beauty's shadow.

"My dear little girl," he says, taking
Amy's seat when the first surprised greet-
ings are over, "I did not know what I was
putting upon you when I got you this
place."

"No, dear Doc," she answered, with a
little quiver in her voice, "neither did I;
only God knew that it was my shortest
road to a useful and happy life. You know
about the great revival that has blessed our
church since you went abroad, bringing so
many souls to Christ and waking up so
many of us who were idly sleeping?"

"I have heard of it," said her listener,
raising his hat in token of reverence for the
work of the Holy Spirit.

"I was one of those to whom the reveal-
ing came, and when my eyes were opened,
and I looked for work to do for my dear
Lord, lo! God had already put me in a place
(sovereign against my will then) in which there
was more work than I could do—blessed
work, dear Doc."

"Yes," he said, simply, "I see; and I am
glad now that I failed to get you the other
place. Will you take me for an assistant
workman, my dear? I am out of work my-
self now, and I would fain come in for some
drops of the blessing. 'Even me,' as the
hymn says. I would like to begin with
little Amy."

The old Doctor rode away from East End
that sweet spring day with heart and mind
filled with thoughts of God's wonder-work-
ing providence that had put his little friend
in this place to be ready when her new con-
version came.

"That was just like our God," he mur-
mured, "for He says, 'Before they call, I
will answer.'"

Lexington, Va.

Wheels vs. Feet.

IT is as if one should say *feet versus wings*,
Isn't it, fair lady, flying along on your ma-
chine, as if you spurned the ground? It is a
pleasure to see you ride, and nobody can be
sorry that the wheel has won its way to such
popularity that women find it almost an essen-
tial to their summer's outfit to ride one in this
year of grace.

But may one who likes every form of in-
nocent out-door amusement say a word for feet?
The good old fashion of walking must not be
lost because our young people enjoy wheeling.
In an ordinary brisk walk, either on city pav-
ements, in the park, or in the country, there is
opportunity to set the blood beating faster in
the veins, to give light to the eye and bloom to
the cheek. Do what else you choose, but walk
for pleasure as often and as regularly as you
can. Headaches and languor flee before a rapid
walk, and a leisurely walk repays the pedestrian
in quiet nerves and happy temper. — *AUNT*
MAJORIE, in Christian Intelligencer.

ONCE AND FOREVER.

Our own are our own forever, God taketh not back His gift;
They may pass beyond our vision, but our souls shall find them out,
When the waiting is all accomplished, and the deathly shadows lift,
And glory is given for grieving, and the surety of God for doubt.

We may find the waiting bitter, and count the silence long;
God knoweth we are dust, and He pitieth our pain;
And when faith has grown to fullness, and the silence changed to song,
We shall eat the fruit of patience, and shall hunger not again.

So, sorrowing hearts, who dumbly in darkness and all alone
Sit missing a dear lost presence and the joy of a vanished day,
Be comforted with this message that our own are forever our own,
And God, who gave the gracious gift, He takes it never away.

—SUSAN COOLIDGE, in *Sunday School Times*.

HOW TO LIVE ON FOUR HUNDRED A YEAR.

II.

Mrs. Charlotte F. Wilder.

Vice President of Kansas of the National Household Economic Association.

DID you see in the "Art Supplement" of the *Chicago Tribune*, Nov. 24, 1895, the pictures of the parlors of some of the women's clubs in that city? Among these clubs is one called "Noonday Rest," which has a suite of rooms fitted up for dining, resting, reading and sociability. It has a good circulating library, and has organized classes for studies, lectures, etc. Six hundred working-women pay twenty-five cents a month for the privilege of the "Rest," and they lunch there, daily, on finely cooked soups, meats, salads, bread, pie, cake, coffee, ice-cream, etc., and no charge over five cents is made for any dish, the average lunch costing between ten and twelve cents. The rooms are up one flight of steps at No. 4 Monroe Street. This clubhouse was established, May 1, 1894, under the guardianship of the Kilo Association, and has been so well managed that in eight months it accumulated as profits \$1,300.

To live on a small income is as fine an experiment as the working out problems in chemistry, physics, geometry, or algebra. Divide unity by zero, and we get infinity. Some one of our philosophers—Carlyle, doubtless—says that if we lessen the denominator the fraction of life can be increased in value better than by increasing the numerator. Thoreau says the same thing: "My greatest skill has been to want little;" which really means if we make our wants less than our ability to procure them, we have the world beneath our feet.

We see the actual income. We see duty. We have our ideal. Our ideals are within. Our limitations are there also. The problem cannot be worked in a day, a week, a year, but it can be worked out. It is here or nowhere. *Going to do it?* "All miracles have been out-miracled."

In a college of seven hundred students the best thinkers, workers and students come from the homes where there has always been wrestling with poverty. Education creates nothing, but develops much. It is a constant education as well as excellent discipline to be obliged to work at this financial problem of dividing one by zero!

Mary Porter Gamewell, when at home from China a few years ago, was my guest for several days, and I learned from her how exhilarating was a cup of clear hot water. I have not learned to hanker after it; but a cup of tea for supper gives the uncomfortable experience of listening to the striking of the clock until the late morning hours. If we gave up our tea, our coffee, our delicious Bendorp's cocoa, and drank the clear hot water, with the average family of five, what would be the gain, financially, in a year? Not far from fifty dollars. More, if the cream is purchased. What would be the physical gain? Bishop McCabe says: "Ability to do twice the work."

The saving for the purse when one makes a practice of purchasing groceries at the place where there is a "this week's specialty," is marvelous. The best and cheapest bread is home-made, but not, always, necessarily of the highest grade of flour. If bread must be bought, "yesterday's bread" is about half price and fully as wholesome. Boston brown-bread is easily made—steamed and baked—and is cheap and satisfying to hunger. Pies and cakes must be like angels' visits, few and far between, if the family live on four hundred a year.

In the East—as to meats—fowls, roasts, venison, never can be visible to the naked

eye on one's own table. But consommé soup, bouillon, stews, meat pot-pie, pressed meats, bacon, sausages, some kinds of fish, with eggs, tomato soup, onion soup, mashed-potato soup, canned corn, dried corn, lima beans, pea-beans, dried peas, split peas for soup, cheese, rice, cornmeal mush, and a great deal of skim-milk, make a variety and are wholesome dishes. For fruit there are dates—what delicious sandwiches they make; cranberries—and be sure and cook so skins will be tender; Zante currants—two pounds for five cents, and requiring no sugar; raisins for sauce; ripe bananas sliced with oranges—sugar and great spoonful of water, stand hour before using; apricots, dried plums, peaches, apples. In the height of the season use all the fruit possible, but do not be so extravagant as to purchase for canning when the dog-star is in the ascendency.

The two great expenditures for the average home are house-rent and fuel. I have a friend whose fuel costs \$300 a year—a large house heated with steam. They have lost their property, excepting the home. The house-mother has filled her house with boarders, but the fuel burns up the profits. The average woman does not know how to burn fuel scientifically—at least, "John" always told me so!

I know about the city home of a physician in Massachusetts where the kitchen stove heated five rooms. It stood near the dining-room door in the basement story, and the pipe (a large six or six-and-half inch) ran into dining-room, up into back-parlor with large handsome drum which warmed two small parlors, and then another drum in chamber above kept that room fairly comfortable.

A "parlor-cook" in the dining-room or sitting-room has been used in many a home for the purpose of making the dry toast for tea while the kitchen range was cold from dinner to breakfast time the next day. A cold room is a horror; a large house, well-warmed, is a luxury; but our ideal, just now, is to know how to live on four hundred a year.

Florence Nightingale says of her own life that it is only the life of a woman led by God in strange and unaccustomed paths to do His service. She says: "I have worked hard, very hard—that is all, and I have never refused God anything, though, being naturally a shy person, most of my life has been very distasteful to me. I have no peculiar gifts. I learned to walk the appointed way and soon was able to run in the path marked out for me. We all must first learn to walk, and then we must learn to run with patience." Is not that your life and mine, also?

The house-rent is always a bugbear to the person with a limited income. In a large city one is sure to want the handsomest house on the most aristocratic street. Then there is the expensive flat, and the less expensive tenement in a big block or in an old-fashioned house. What can we select with our income?

I have a friend whose husband does business in New York city and goes about forty miles at night to reach his home. They really live in the country. They own their house, have an acre or two of ground, own a cow, pig, and chickens, and the children breathe fresh air twenty-four hours each day. They began with nothing, but were determined to have a home of their own. They found this place, saved for it, borrowed a small amount and paid for it, giving a mortgage, which is all paid off. But, as a usual thing, mortgages are worse than high rents. "Mort"—death; "gage"—pledge; "mortgage"—pledge of death to freedom and happiness.

In looking for a house, three things must be kept in mind—healthful location, convenience of situation, and inexpensive rent. If the rent is high, cut off the rooms for your own use and rent the others to responsible lodgers. A friend in a college town in Ohio made a good living and earned a home by renting rooms to students, the really best class of lodgers. Personally, I would rather take my whole family into one big room and mark it off with chalk-lines into kitchen, dining-room, bed-rooms, dressing-room, library, reception-room, etc., and have it all for our own use, than to care for rooms belonging to others or have other people in rooms belonging to myself. But as most everybody has to do the very things they do not like to do, I may, some time, have a house where I shall see how I can "lessen the denominator" by taking lodgers.

There is no use in thinking a family cannot live on four hundred a year. I wish it would be the right thing to publish some of the letters I receive from strangers. Some are so pitiful they make my heart ache, but

most of them are brave and cheery and full of faith that all will be well.

But the time to live on four hundred a year is when we are young and the income is five hundred or fifteen hundred, or two thousand. Live this way until the home is bought and paid for. When it is time for the children to enter college, when gray hairs and old age are looking in at the window, it is pleasant then to increase the denominator than it is to lessen it. Out of the expensive lectures and concerts, and buy books and music. Cut off expensive lunches and extravagant clothing. Do not be afraid of the word "economy." Half the battle is fought when we are contented with the ground on which we stand. Remember, our ideals are within, and our limitations are there also. Ask no man permission to live, but live.

Manhattan, Kansas.

Boys and Girls.

LIGHTING UP THE BEACON AT RAGGED ROCKS.

Rev. Edward A. Rand.

DAVE SHERMAN stood upon the shore and looked off toward the beacon at Ragged Rocks. Every night it was the duty of Skipper Ben Briggs, an old salt whose days of service at sea were over, to go in his boat to Ragged Rocks and at sunset kindle a lamp up on the beacon—a lamp that burned all night and helped bewildered mariners home. Dave Sherman was wondering, this particular twilight, where the lighter of the lamp at Ragged Rocks might be.

"Most sunset! The skipper ought to be here. He will lose his place if he don't look out. He will be complained of again. Ah! there is the 'Polly,' I think, away off, trying to make harbor. She will surely complain of Skipper Ben. Her skipper has said he would do it if Skipper Ben did not do his duty. Wonder where Skipper Ben is! Wonder if he has been taking too much and has got asleep somewhere!"

The skipper had an infirmity—he loved drink. Lately he had been drinking more heavily than usual. There had been "extra meetings" in the old school-house recently which the minister from the "Centre" of the town had conducted. They were a rebuke to Skipper Ben, and the greater the interest in the meetings, the more poorly Skipper Ben was doing. He not only drank harder, but did worse in every respect. He abused those who went to the school-house services.

"His conscience is troubling him," the minister had told Dave, who was a kind of janitor at the services; and he had a "door keeper's" reward—the King of the feast, the Lord Jesus, made Dave one of those who sat down at the table of His bounties of grace every day. It was said of Dave that he "had got religion." No, religion "had got" him. A humble, happy trust in the Saviour possessed his soul. Oh, how Skipper Ben railed at Dave!

"Oh, he's like the rest," insisted the skipper, and he gave it the emphasis of an oath. "It is all excitement. It don't amount to a thing. When I see Dave Sherman and all the other folks at the school-house a-doin' suthin', 'twill be time to allow it. Let him prove it is worth suthin'."

He abused Dave shamefully, and Dave had the blessing that Christ bestows upon those who are persecuted, against whom men "say all manner of evil falsely," for the sake of the Saviour.

Standing on the shore, looking upon the uneasy water roughening in the rising wind between the shore and Ragged Rocks, Dave could see off the harbor's mouth the "Polly" trying to round a point and reach safe moorings. The "Polly" was an old boat, and her skipper, Jonathan Trefethen, did not like to have her caught outside when the wind was blowing from the present quarter. Once before when the beacon had not been lighted and the aged "Polly" in an adverse wind had almost been wrecked on account of Skipper Ben's negligence, the "Polly's" captain had made that threat we have already recorded—he would complain at headquarters of Skipper Ben. That meant a loss of place and loss of salary. As Dave, looking off from the shore, recalled all these things, he noticed that the sun, shining sullenly through the clouds as if threatening bad weather, had almost reached the horizon. When it was going under the horizon the light on the beacon ought to be coming up.

"Where's Skipper Ben?" wondered Dave.

The wind that had been busily traveling

along the coast, now roughly blowing, brought no news of Skipper Ben's whereabouts. Indeed, it seemed to say, "Booh—booh—let him go!"

It blew harder. "Booh—booh—booh—he's your foe—let him go!"

"Love your enemies!" said a voice.

All the while that sullen, threatening sun was sinking, and the poor old "Polly" had a look of increasing helplessness, and it seemed to Dave as if he could see Skipper Jonathan hurriedly going to the bows of the "Polly" and anxiously looking ahead.

"Booh—booh—don't go!" roared a fresh gust of wind.

"I'm going!" shouted Dave. He ran to his father's dory, and saw another boat near it. The second boat was untied. Dave knew every craft in the neighborhood, and this with its green striping was Skipper Ben's boat. Another sign of his ownership was a jag in the bottom of the boat. But why was the latter untied? Where was the skipper? Was he coming now? He could not be seen anywhere.

The sun was sinking and the "Polly" was struggling through darkening waters, and Dave could wait no longer. He sprang into his boat and began to pull vigorously for the beacon. The water was uneasy and the wind was vexing, but Dave was a good oarsman and he soon reached the beacon. He stepped out on the rocks, made his boat fast, and was about climbing the iron frame of the beacon surmounted by a lamp, when on the other side of the frame, stretched along a shelf in the ledge, he saw a man. Dave could not have been more surprised if the man had got up and spoken to him. Dave could soon see his face.

"Skipper Ben! Fast asleep! Drunk, I know! Up, boy, up! Quick! Light that lamp!" was Dave's counsel to himself.

He climbed the beacon, reached the lamp, opened, lighted, closed it, and dropped down again on the ledge.

"Skipper Ben!" shouted Dave, going to the prostrate man.

Dave shook him. No response.

"Skipper Ben!"

Still no answer save an ill-natured grunt.

"It looks bad!" said Dave. "What if the tide should come up—and—and"—He thought a moment longer.

"It's no time for ceremony," he murmured.

He rowed his boat round to the skipper's side of the beacon, and stepped out again, scoop in hand. That would hold a good quantity of water. Dave filled it with cold sea-water and dashed it in the skipper's face. It had an effect.

"What—what's—wanted?" muttered the skipper.

Dave lessened the dose and made another application.

"What yer doin'?"

The skipper was beginning to show anger—a good sign.

"Skipper Ben," said Dave, solemnly, "you must get up and get into my boat. The tide is comin' up and you'll drown."

"Whar's my boat?"

"Ashore. It drifted there."

"Is she lighted?"

"The beacon is. Come now! I'll help you. Up, now, up! There! Once more! Again, up! Now step into my boat! Care-re-re-ful! There! Now, you keep still, and I'll row you ashore."

Poor old skipper! All the way home he sat in silence, his head bowed and held fast between his hands. He spoke when the boat was ashore and he had stepped out:

"Boy, what did you light that beacon for? I've been your en'my and talked agin ye. What did ye do it for?"

"I wanted to do you a favor. I was afraid your lamp wouldn't be lighted and they would complain of you."

"Humph! So they would. Say, I want your religion."

Did Dave hear aright?

"Your religion masters you. I want suthin' that will master me and save me from dyin' a drunkard. Come up to the school-house!"

"There's no meeting now."

"I know that, but there'll be one."

And so there was—a meeting down at the foot of the cross between a poor old sinner and his Saviour; for there alone with Dave in the dusky school-house the skipper was groaning and praying.

When they came out, though in the dark they did not see her, the "Polly" was coming to her moorings, helped by the beacon's light. Soon there was another battered craft coming into harbor, even Skipper Ben, helped by the shining of the beacon-light of the Cross.

Watertown, Mass.

Editorial.

THE FAULTLESS ONE.

ONE of the excellent results springing from the frankness of the Biblical writers concerning the sins and faults of the people they portray, is that the sinlessness of Jesus stands out with wonderful distinctness. We cannot say, "Oh, well, it is their way to say only good of the dead; if we know all the facts, a very different impression would be made." This retort is prevented by the freedom with which they relate their own discreditable squabbles and darker doings. They compel us to trust them by their evident honesty and simplicity. They are truth-telling men, we are forced to exclaim; they hide nothing, they show up the imperfections of the great men of Hebrew and Christian history against a background of purest light. Therefore, when they draw this one perfect picture we cannot do otherwise than fall down and worship. We cry, "Yes, He walked the earth completely upright. Peter might lie, and John flee, and Moses get angry, and Elijah wish to die, but One there was against whom none of these charges can be brought. Him we will hear, Him we will follow, Him we will adore and love. All glory to His blessed name! We will bring forth the royal diadem and crown Him Lord of all, our Saviour, our King, and our God!"

CHRIST AND BROWNING.

NOTHING more accurately gauges men, tests their real quality, stamps the degree of fineness in their nature, than their ability to appreciate the character of Jesus Christ. It is a simple and unfailing criterion whose application, whenever possible, saves all further trouble. It is decisive. That Christ is more highly and widely appreciated in this age than in any which have preceded it, is one of the chief signs that we are on the up grade and not on the down. The greatest poet of the century, Robert Browning, could never have commended himself, as he has, to its deepest thought, or become the mighty power in the current of its intellectual life, if he had not been able to stand this test. His biographer, Mrs. Sutherland Orr, says in her "Life and Letters of Robert Browning" (p. 462): "He has repeatedly written or declared in the words of Charles Lamb, 'If Christ entered the room, I should fall on my knees;' and again, in those of Napoleon, 'I am an understander of men, and He was no man.' He has even added: 'If He had been, He would have been an impostor.'" The many lovers of the poet are glad to remember this and note tokens of it in a multitude of places.

LEADERS SHOULD LEAD.

IS there a sufficient realization, on the part of educated men, of the duty they owe to the community? There are times when one cannot help feeling that there is great room for improvement in the matter. The temptation to demagogism is occasionally very powerful and is not always resisted. The people clamor for leaders who will lead them in the way they want to go. It is a sure and easy way to popularity to note which way the mob is rushing and put one's self at its head. Then no name will be so loudly sounded as that of the man who exhibits such ability to read "the signs of the times," who is so completely "abreast of the age." Fame, office, and money are at the command of him who masters this trick of seconding the wishes of the multitude.

It is not, then, very surprising that many who know better, and are fitted for something higher, should fall into this snare of the evil one and lend themselves to this low business. It is thus that those who might have been statesmen become mere politicians, those who might have been prophets of righteousness become preachers in prominent pulpits, those who might have been molders of public opinion become echoes of the gabble of the streets. It is a sad degradation, whether on the part of minister, editor, or candidate for office. He who by his training has become competent to take a calm, broad view of the questions of the day is a traitor to his trust if he permits himself to humor the foibles, and cater to the tastes, and gratify the whims, of the populace. Where self-interest clamors, and prejudice growls, and passion rages, it is his business to stand upright and firmly say "No." He must not lower his standard for the sake of pleasing. He must not cease to teach truths that are

needed, because they are unwelcome. He must not for a second listen to the suggestion that his reputation must be considered, and that he can do more in the long run by partly humoring the crowd so as to keep in with them and thus prevent them from doing as much mischief as they would if led by the other fellow. His first duty is to truth—that is to God, that is to his higher self. Not otherwise can he have respect or acquittal at the bar of his conscience. Not otherwise can he be safe from going swiftly down from one low level to another, and yet another lower still.

What is education for if it be not to enable a man who has had these superior opportunities, who has surveyed the range of history, who has been trained to think things through, to correct the natural, necessary errors of the untrained? They have a right to expect him to deliver them from themselves, even as children have at the hands of parents. And though for a time they may be enraged at being checked and thwarted, their sober second thought and the judgment of the future will vindicate him. But whether he be eventually vindicated or not, if he be a true man, will not be with him a matter of much consequence. He must do his duty, let come what will. Current fallacies he must correct. He must stem the tide, not swim with it. This will be the impulse of every right-thinking, truth-loving man in whom the heroic spirit burns. Not for pelf or power will he turn aside from the straight path. Alas! for that nation where such citizens are few. Happy the country, happy the church, in which this sentiment considerably abounds!

THE INFLUENCE OF A CONGREGATION.

PROFESSOR GEORGE ADAM SMITH, the brilliant author of that commentary on Isaiah which has already become a classic, delivered a suggestive address the other day on the influence of the ordinary Christian congregation on human progress. In the congregation lay, he maintained, a thousand forgotten sources of thought and life that continue to guide the main currents of progress. The Psalms of the Old Testament Psalter, for example, which are now sung all over the earth, were composed for little congregations in an obscure corner of the world. Paul's Epistles, in like manner, were originally written for small conventicles in the Roman Empire, and dealt with the troubles, the scandals, and the duties of those small Christian congregations. The hymns of Luther and Isaac Watts originated in the necessities of their respective congregations. The great poor relief scheme of Thomas Chalmers, which paved the way for the philanthropic activity that now characterizes city churches, was devised and put in practice in connection with his own parish in Glasgow. Individual testimonies from the makers of modern thought are equally significant as to the value of the influence of a congregation. Robert Browning was in the habit of attending a small Congregational church, and in his "Christmas Eve" he contrasts the proceedings of a little village congregation first with the theological subtleties of a German professor's class-room, and then with the gorgeous ceremonies of an Easter service at St. Peter's, and comes to the conclusion that in the simple faith of the village gathering there is something greater than in the intellect of Germany and the ritual of Rome. His own experience undoubtedly led him to the conclusion he has expressed in such memorable language. Readers of Thomas Carlyle's "Reminiscences" cannot forget the striking passage in which the famous teacher looks back to the little church of his boyhood, which, though severely simple in its appointments and services, was grander and more sacred in his eyes than any cathedral, because within its bare walls was sown all that was best in his life.

In days when the importance of public worship is minimized, it is well to be reminded of the influence of the congregation not only upon human progress, but also upon the culture of the common spiritual life. We sometimes hear people whose indolence and selfishness keep them at home, argue that they are as well occupied at their own firesides on the Sabbath day as they would be in God's house. That cannot be true, since God has enjoined His people not to forsake the assembling of themselves together. In the sanctuary special blessings are offered which must be lost to those who neglect public worship. The testimony of all saints is unanimous on the point that the blessing they get along with hundreds of others is far more plentiful and

soul-refreshing than what they get alone. If a shower of falling rain falls only on you, it would give you some refreshment no doubt; but if at the same time it saturates the ground all about you, and makes every blade of grass and every tree in your neighborhood drop with moisture, the refreshing is wonderfully intensified. So when God's people come together in His name, their hearts are gladdened and their lives enriched by a plentiful rain which is all the more refreshing because intensified by the communion of saints.

Much of the strength of congregational influence lies in the potentialities of Christian fellowship. The union of covenanted believers is, if New Testament language is to have force with us, deeper than social, educational or monetary influences can ever go. It touches profound and tender depths of Christian experience that are common to all lovers of Christ, and links soul to soul in bonds that strengthen for the discharge of duty. A keener realization of the brotherhood of saints would at once add to the influence of individual congregations and make the path heavenward easier for halting feet. A church of Christ is not a company of seat-holders, of communicants, or of regular hearers of another man's opinions or fancies about religion, but a society of redeemed souls on earth who cherish the mutual hope of walking with the Lamb in the unclouded fellowship of the upper sanctuary. Such a church becomes an oasis in the desert for wayworn pilgrims, and a training-school for heaven, the influence of which on character and memory must be permanent.

"The Christian Revelation."

THE above is the subject of Prof. Bowne's Baccalaureate Address, delivered to the graduating classes of Boston University and published in full on our second and third pages this week. It is a remarkable utterance, possessing in a marked degree the discriminating, clarifying and very forceful method of putting great truths, so characteristic of this distinguished teacher. We commend the address especially to the attention of our ministers, urging them to critically read and study it. Our lay readers, also, will be helped to a clearer apprehension of the essential truths of Christianity by reading it.

Rest from Study.

THE human mind, like a hickory bow, is capable of extreme tension. The mental strain is an important means of education; but to maintain its elasticity, the mind, like the bow, must be unbent. Recreation is as important as study; vacation has an important office as well as term duties. All study and no play makes a dull student. Relaxation, no less than work, is admirable in its time. We welcome the close as we hail the opening of the academic year. Those who have worked hardest during the term will most cordially welcome rest from the perpetual strain of study.

In our New England family and village life the school closing is an event of no little interest. There comes a new sense of relief to the family. The young people are once more let loose into the world. The family, which has been closely confined by maintaining the constant attendance of the children, begins to look forward to the outing by the sea or in the mountains. How some of these great occasions come back to us in precious memories! A delightful vacation season can never be forgotten by a child. He carries it on as one of the priceless things into his later years.

The vacation time covers the heated term when all people who can ought to live out of doors and to work as little as possible and play as much as may be. Let the bow unbend. Allow mind and body to relax. The camp-ground is an admirable place for it; Agassiz thought it the most admirable invention of the American people. The place is usually comfortable; there is abundance of good company; the associations are all pleasant and healthful.

The vacation has its snares and false lights as well as its advantages. Temptations are never far away from pupil or parent, and the enemy not seldom takes the opportunity to sow his tares. There are evil associations as well as good in places of promiscuous resort. The great danger comes in the let-down of the accustomed routine of family life. Be sure, wherever you go, to take the family order and to follow the traditional family life. The temptations to the young life of the family may all be avoided by a little forethought and persistent care. The vacation is good, and good for you and yours, if only you have the secret of using it. But while we put out a note of warning, we at the same time exhort you to be cheerful, hopeful, helpful; eat, drink and be glad in your great Christian birthright; and let your life be filled with sunshine. Imitate the growths in the vegetable kingdom in turning to the light; in the vacation time, above other times, cherish the virtues of optimism. Going forth with this purpose, you can hardly fail to have a profitable and enjoyable outing season, which will prove a preparation for new work in the autumn.

Personals.

— Bishop Hartzell will leave for Africa in the fall. His wife will accompany him.

— Bishop Thoburn's address for the next few months will be 150 Fifth Avenue, New York.

— President C. J. Little will deliver the Commencement address at Syracuse University, June 11.

— Rev. W. N. Brodbeck, D. D., addressed the fifth annual convention of the Vermont Conference League at Montpelier, Vt., last week.

— Mr. and Mrs. Charles G. Brett, of Somerville, announce the marriage of their daughter, Enia Mabel, to James Piper, on Thursday, June 18.

— President A. W. Harris will deliver the baccalaureate address before the graduating class of the Maine State College in the Methodist Church at Orono, June 14.

— Rev. A. J. Diaz, having been forbidden to return to Cuba, will reside in Atlanta, Ga., and will hold membership in the Second Baptist church of that city.

— Rev. R. H. Howard, D. D., of Oakdale, in a personal note, says: "Dr. N. D. George has returned to his home, and is beginning to be quite like himself."

— Rev. Morton C. Hartzell, son of Bishop Hartzell, is a theological student at Drew, and will act as supply at Idaho Falls, Idaho Conference, during the summer.

— Rev. D. H. Sawyer, D. D., professor in Rust University, Holly Springs, Miss., called at the office last week on his way to Bucksport, Me., where he will spend his vacation.

— Dr. Keen's "Faith Papers" have been translated into the Japanese language under the direction of Dr. E. R. Fulkerson of our Japan Mission, with an introduction by Bishop Malleson.

— Rev. E. C. Beach, of Wichita, Kas., who was bitten by a mad dog May 10, has been taking treatment at the Pasteur Institute in Chicago. The treatment has been successful, and Mr. Beach expects to return to his work at an early date.

— Rev. L. L. Hanescom, formerly of Maine, now of Red Wing, Minn., has been appointed by Bishop Fowler presiding elder of Marshall District, Minnesota Conference, the former presiding elder, Dr. Jennings, having been elected one of the Western Book Agents.

— Mr. and Mrs. Joseph Cook have been at Cliff Seat, Ticonderoga, their summer home, since the first of May. Though he improves very slowly, there are decided indications of recuperation which greatly encourage Mr. Cook's friends to hope for complete recovery in good time.

— Dr. C. A. Berry, once invited to the pulpit made vacant by the death of Henry Ward Beecher, and who was recently elected chairman of the Congregational Union of Great Britain, is one of the youngest men ever elevated to that position. His popularity as a preacher and platform speaker is very great.

— Philadelphia Methodist mourns the death of Thomas May Peirce, Ph. D., an eminent Methodist layman of that city, founder and principal of Peirce School of Business. He was president of the Philadelphia Conference Tract Board, a trustee of the Methodist Hospital, and trustee of the Philadelphia Collegiate School for Girls.

— Bishop Hurst writes under date of June 1: "In my communication to you concerning the work by Dr. W. T. Davison as the author of one of the books in the Biblical and Theological Library, edited by Dr. Crooks and myself, I referred to Dr. Davison as having in hand the preparation of the work on Christian Evidences. I should have said that Dr. Davison was preparing the work on Christian Theism and Modern Speculative Thought. Prof. C. W. Rishell, of the Boston School of Theology, has in hand the preparation of Christian Evidences. Both works are in an advanced state of preparation."

— Rev. R. Franklin Hurlburt, pastor of the First Church, Cedar Falls, Iowa, has just received the degree of Doctor of Philosophy in *curia* from Boston University. He has been in the ministry in Upper Iowa Conference for twelve years, and is a classical graduate of Cornell College, Mt. Vernon, Iowa. During his two years of study as a resident student in Boston University, for a portion of the time he supplied Allen Street, New Bedford. The church of which he is now the pastor has a membership of over six hundred and is one of the strongest churches in Iowa Methodism. The church edifice is a new stone structure built during his pastorate; it seats 1,000, and was finished last year at a cost of \$30,000.

— Rev. C. L. Goodell, pastor of First Church, Temple St., this city, was united in marriage, June 3, with Mary Frances, daughter of Mr. and Mrs. Samuel F. Blair, at their residence on Walnut Ave., Roxbury, Rev. W. N. Brodbeck, D. D., performing the ceremony. It was a quiet wedding, with only immediate relatives present. The presents were many and beautiful. Miss Blair has been connected with the Winthrop St. Church from childhood, and for a number of years has played the piano in their social meetings, and has been very active in Sunday-school, Epworth League, and Junior League work. The official board of Winthrop St. sent an elegant and costly present. Refreshments were served after the ceremony, and the happy couple left Boston on the Albany Road at 2 P. M. They sail

from New York on the 20th of this month, accompanied by Drs. C. E. Miles and wife, L. B. Dutton and wife, and A. H. Fisher and wife, all of Winthrop St. Church. They go direct to Italy by way of Gibraltar, and begin their tour at Naples, working up to London and Paris. They will return to New York Aug. 20, and to Boston about Sept. 1.

—Dean W. E. and Mrs. Huntington are spending a few days in Washington, D. C.

—Bishop Haygood's name is to be commemorated in a chair of history in Emory College, Oxford, Ga.

—We were in error in stating, in last week's issue, in our editorial upon "Increasing Limitations of the Episcopacy," that Bishop Simpson was retired by the General Conference.

—The Misses Bertha and Pauline Cushing, daughters of Rev. J. R. Cushing, of Maplewood, sail in the "Pavonia," next Saturday, June 13, for England and the Continent, for a year's study in Paris.

—Dr. Johnson, the Irish delegate to the General Conference, whose flying visit to Boston was all too brief, writes from New York: "Boston is superb! I enjoyed every hour of my stay, and shall carry home the very happiest memories of my visit."

—Kate Gannett Wells, in her interesting letter in the Boston Transcript of June 8 upon the recent Arbitration Conference held at the Lake Mohonk Mountain House, says: "Bishop Foss of the Methodist Church spoke with apostolic fervor, and Dr. McArthur like an impassioned Scotchman."

—Rev. S. H. Day, D. D., pastor of Grace M. E. Church, St. Augustine, Florida, and wife sail in a few days from New York city for a trip to Europe. On their return to this country, the latter part of August, they will spend a few weeks with relatives and friends in New England before returning to their charming home in the Southland.

—Rev. Dr. Hugh Johnston, of Washington, estimates the number of Methodists in the present national House of Representatives at sixty-eight. That is a larger number than the entire original House which met in 1789, which contained only sixty-five members. There are several chairmen of committees who are members or adherents of the Methodist Church.

—The Western of Cincinnati says in last week's issue:—

"Dr. S. F. Upham, one of our unmitigated bishops, professor in Drew Theological Seminary, brought his wife for a visit with Dr. and Mrs. S. P. Goode of this city, and preached to the delight and edification of the congregation at York Street last Sunday morning. Mrs. Upham and Mrs. Goode are sisters."

—At the recent General Conference of the A. M. E. Zion Church, held at Mobile, Rev. Prof. George Lincoln Blackwell, S. T. B., of Salisbury, N. C., was elected editor of Sunday-school publications and publishing agent of the church. Prof. Blackwell graduated with high honors from the Boston University School of Theology in 1892. Since that time he has been Dean of the Theological Department of the college at Salisbury.

—Dr. H. K. Carroll, in the last of his excellent letters upon the General Conference written to the Independent, thus refers to and characterizes the Board of Bishops:—

"The Bishops are a body of remarkable men. If a single descriptive word be applied to each, perhaps the following characterizations may not be far astray: The salutary Bowman, the intellectual Foster, the profound Merrill, the systematic Andrews, the noble Warren, the judicial Foss, the scholarly Hurst, the spiritual Nide, the tireless Walden, the intense Malietau, the eloquent Fowler, the catholic Vincent, the astute Fitzgerald, the evangelistic Joyce, the stately Newman, the excellent Goodsell, the popular McCabe, the efficient Cranston, the apostolic Taylor, the indefatigable Thoburn, and the heroic Hartsell."

—A beautiful wedding took place at the house of Mr. and Mrs. Frank H. Maynard, of Providence, R. I., on the afternoon of Tuesday, June 2. The contracting parties were Mr. Jay Rogers Dickinson, a graduate of Brown University, and Miss Mildred Hamilton Maynard. Mr. Maynard is a leading member of Mathewson St. Church, largely interested in the building of the new church, is a man of large business affairs, and has been a lay representative to the General Conference of our church. The house and grounds were most beautifully decorated with flowers, and were thronged with delighted guests. The officiating clergymen were Rev. Matthias S. Kaufman, pastor of the bride, Rev. Henry Tuckley, of Springfield, and Rev. John D. Pickles, of Boston. We wish the bride and groom many happy and useful years.

—Albert Sidney Gregg, who reported the proceedings of the General Conference, for the New York Observer in a series of very comprehensive and considerate letters, thus refers to Bishop McCabe in his final contribution:—

"Wednesday night the Conference attempted to have some fun with Bishop McCabe, one of the newly elected Bishops, who was called to the chair by Bishop Fitzgerald, but soon discovered that his heart did not run away with his head as had been predicted. He ruled right and left, and cleared the deck sometimes with scant ceremony. As one member remarked after the session, the Conference gave the new Bishop a broncho to ride, and he rode it."

—Bishop and Mrs. Joyce will sail, June 22, from Vancouver, B. C., in the steamship "Empress of Japan." The Bishop will meet the Conferences in Japan, Korea, and China, closing with the Foochow Conference in the month of November. He will then go to the West China

Mission, a trip which will require about three months of time from Shanghai and return. He will return to Japan from West China early in the spring of 1897, and visit our work in Japan, and in the month of July begin his second round of Conference visitation, closing his work in China the last of November. He will start for home, by way of India, in the month of December, hoping to reach New York in February or March, 1898. It will thus be seen the Bishop will be in the great mission fields nearly two years, and will hold the Conferences in Japan, Korea, and China twice before he returns home.

Brieflets.

The Presbyterian of Philadelphia says of the Methodist General Conference: "It transacted important business with much thoroughness and fidelity."

Two Methodist churches were damaged by the tornado at St. Louis—Lafayette Park to the extent of \$10,000, and Memorial German to the extent of \$20,000. Over forty churches of various denominations suffered.

The issue of the Independent for June 4 is a "Vacation Number," and the entertaining and suggestive papers on various forms of recreation are rendered even more interesting and readable by the new and attractive type which is used. It is a great improvement.

There is no joy in this world like that which comes from doing the will of God. It cannot be too much insisted upon that here is the secret of bliss—a secret hidden from all but a few; yet the joy is open to any who will take the requisite steps. This was the joy of Jesus, and He stands ready to share it with all who will follow Him fully.

The Michigan Christian Advocate, in referring to the course of patriotic lectures at the General Conference, makes allusion to a chapter of pre-arranged proceedings and results that has not yet been written:—

"The course of patriotic lectures was a success in more ways than one. It yielded big money to the managers, secured one of the speakers a bishopric, another a secretaryship, and another (probably) the Presidency."

When we meet it is usual to make inquiries about physical health and Christian work. Why do we not often ask about each other's spiritual health and Christian experience? There is too much reticence on these themes. What God has done for us should be frankly and freely made known wherever and whenever it is at all appropriate. A response would often be found than we are apt to imagine.

Rev. Mark Guy Pearse is writing for the Methodist Times of London a series of very interesting descriptive letters under the title, "To South Africa and Back." Reaching the island of Lae Palmas, he goes ashore while his steamer takes on coal. The closing sentence of the following paragraph is very characteristic of the man:—

"Because it is Good Friday all the ships and public buildings carry the Spanish flag at half-mast. But coaling has begun and we must go ashore, so bargaining with a fiercely jabbering set of boatmen we crowd in and make for the shore. A tram goes to the heart of the town, but on Good Friday this too is forbidden to run, and the carriage that we hired is stopped at the outskirts and we must walk. The shops are shut, but the markets are open, and the cathedral, of course. I went to the markets, preferring to see the things which God has made for man, rather than those which man makes for God."

When we find ourselves going about asking people if we may not do this or go there without spiritual harm, and not quite able to be at ease in our conscience while continuing to do so, or as inclination or habit prompts, it is certainly wiser to drop the questionable indulgence. We keep on at our peril. The Spirit of God has warned us. Unless we heed it, we shall get hardened. We may drown the voice and throw off restraints; but, alas for us when that has been done! We have made a fatal choice, and the downward path gets swiftly steeper.

The Chicago Training School for Missions, located at 4949 Indiana Ave., has just received the unconditional gift of deeds to property in that city valued at \$5,000 to \$10,000. The attention of the public is being more and more drawn to this institution, which is putting hundreds of workers into the mission fields of this and other countries. An endowment fund of \$100,000 is now greatly needed.

The Watchman says: "Dr. Alexander MacLaren thinks that one of the reasons why so many young ministers fail to meet the natural expectations of their friends concerning their future careers, is that too soon after graduating they get 'pitchforked' into high positions, and the social 'duties' of these positions distract their time from the hard, persistent study which is the only pledge of power in the pulpit."

We doubt not that Park St. Church, this city, would be very glad at the present time if the Congregational system possessed an itinerant feature which would inevitably close a pastorate upon a certain definite date. It is our opinion, also, that Dr. I. J. Lansing, the pastor, will wish that he was again subject to the action of the Methodist itinerancy before he is done with Park St. Church. Certainly no rela-

tion could be more painful, regrettable and harmful to all concerned than that which now exists between this church and its pastor. If it be granted that Dr. Lansing is the aggrieved party—which personal allegation we have seen no reason to credit—we are nevertheless utterly unable to apprehend how he can resist so large and worthy an element of the church that has requested his resignation. This is the second notable instance within a brief period when a Congregational clergyman, in this immediate vicinity, has determinedly withstood the general and urgent wish of his church that he resign the pastorate. If we mistake not, it is the fear that Methodist ministers might occasionally desire and tenaciously plan to hold on to pastorates when no longer wanted, that makes our laymen so united and vigorous in their opposition to the removal of the time limit.

We are learning in this age, more than ever before, that the only way to accomplish very much is to concentrate our thought and energy on one thing. If a person has a bent in any particular direction, he finds that it pays to cultivate it until he is a master at that point. The same laws of attainment apply in religion as in art, or science, or literature. There is pressing need of more specialization in favor of spirituality. Only by close application of time, energy and thought can the highest ranges of holy living be reached. Not he who idly wishes that he were supremely good, but he who wills it intensely and then intelligently uses all available means, successfully walks the heights and has closest fellowship with God. Many other things must be sacrificed, that this one thing may have unobstructed right of way. He who appreciates the absolutely unequal importance of this pursuit, and knows the wealth of joy and peace it holds, will suffer nothing whatever to keep him back, but will be a specialist of the most exclusive sort in seeking to be precisely like Jesus Christ.

It seems hard for many to realize that they who lived when the world was much younger than it is now, necessarily participated in the crudities and vanities of that comparatively immature period. We who come later inherit the accumulated wisdom of all who went before, and share the immensely extended stores of knowledge made available through the researches of the present vigorous generation. We, then, are the real fathers, and have no occasion to cover our faces or bow our heads in deference to the men of the past. They did well for their day, but there is no reason why they should rule us from the grave. As Dean Farrar well puts it: "It is nothing short of a sin against light and knowledge—yes, I will say it boldly, it is nothing short of a sin against the Holy Ghost—to stereotype, out of a pretence of reverence, the errors of men who were not more illuminated by God's Spirit than we may be, and who in knowledge were hundreds of years behind us." Many conceptions of truth have been proved untenable by the course of time. We should not hesitate to reject the mistaken methods of good men. It is as easy now as in the Saviour's day to substitute the traditions of men for the commandments of God.

OUR CHICAGO LETTER.

"Dearborn."

OUR representatives at the General Conference have returned, and while they do not say much, they have the attitude of men who are quite well satisfied with the world in general and their own affairs in particular. It is no surprise that Dr. Curtis has been moved up to the position of senior agent of the Western Book Concern. When Dr. Cranston was elected Bishop, Dr. Curtis was his logical successor. Some months ago I referred to Dr. Curtis' successful management of the Chicago house. The good work has gone on, and the book trade and publishing and printing departments seem to be steadily improving. The accountants who were formerly huddled in a corner in the rear of the store, are now comfortably quartered in a large and airy room on the second floor. It is also pleasant to note the steady improvement in the stock of books. Nowhere in the city is there a more inviting collection. All the new books are on hand and are temptingly displayed, where they can easily be examined, and where the courteous and intelligent clerks are always present to suggest their value. Though Chicago will be sorry to part with Dr. Curtis, our people will give a cordial welcome to his successor, Dr. Jennings, of whom we have heard much, and all to his credit. Neither Dr. Curtis nor Jennings are noted for their dapper ways. They are plain, blunt men who have grown up in the midst of the hearty, substantial Methodism of the West, which asks for honest, faithful service and cares little for frills.

Chicago Methodism, as well as that of the great Northwest, welcomes back Dr. Edwards to the Northwestern tripod. His election by an almost unanimous vote is most pleasing to his great constituency which has always found the Northwestern in the van on all great moral questions. The small and very insignificant opposition to Dr. Edwards' re-election has helped rather than hindered him.

The great success of the Epworth Herald sent Dr. Berry back to us with scarcely a dissenting vote. Everybody hereabouts subscribes to the General Conference endorsement.

The majority of Chicago Methodists are surprised that Dr. Frank Bristol was not made a Bishop or given a secretaryship. Rev. Frank Crane, of Trinity Church, in one of his so-called

pulpit editorials, consoles Dr. Bristol by referring him to the noble Roman who said he would rather men would ask, after he was dead, why he did not have a monument, than why he had. Of course, every one knows that Dr. Bristol does not seek office, though it is not implied by that remark that every one who gets office seeks it.

Speaking of Dr. Crane, it is proper to add that no Methodist preacher in Chicago has made so great a stir as he. His pulpits editorials are only a new name for the talk on current events which many ministers have indulged in to attract a Sunday night audience. But Dr. Crane's talks are out of the ordinary. They are so much appreciated that the Record publishes them entire on the editorial page in its Monday issues. A couple of weeks ago Dr. Crane took up the matter of the relation of the pulpit to every-day affairs. To the young preacher he gives the following advice: "Above all things avoid making a sensation. Stroke gently the moss upon the backs of all ancient institutions. Keep the old platitudes bright by a hebdomadal polish. Guard well the antiquated customs; they are valuable family plate. Be safe. Be dignified. That way honor lies, perhaps a bishopric. As sure as you climb down from your pedestal and begin to brush up against these, your hostling fellows, way, off goes your halo! The anonymous correspondent will reprove you for seeking notoriety. You will be warned by your brethren to stick to preaching the 'Gospel,' by which is meant only sugar-cured truth. Your friends will take you aside and earnestly call you a fool." And then in mock fear Mr. Crane takes it all back in the following paragraph: "But wherefore these signs of celebration? I must to my stratum! I had forgotten that my business is to be a paleozoic specimen. Therefore, having wriggled about a little until the fresh air bath made me drunken, and having snapped my owl-eyes at the light . . . why—to my hole again! If in this lucid interval I have uttered any bareness, I take it all back. I recant, reserving to myself the poor satisfaction of muttering, sotto voce, after the manner of Galileo, 'E pur si muove.'"

Evidently some of the brethren have been after Mr. Crane. But let him not fear. While we have some paleozoic specimens among us here in Chicago, and a few who go still farther back, the majority of our ministers and laymen are of this generation. There has been some good-natured chaffing of Dr. Crane on account of his efforts to induce his members to attend prayer-meeting by giving them refreshments after prayers, but on the whole there is nothing but applause for every attempt to stir up old Trinity into something like life. By all means let him keep on wriggling!

You have all heard of the election of Dr. Solon C. Bronson, of Burlington, Iowa, to the chair of pastoral theology in Garrett Biblical Institute, and of the choice of Dr. Charles M. Stuart to the new chair of sacred rhetoric. Both of these gentlemen are graduates of the institution, the former of the class of '78, the latter of the class of '83. We are confidently assured that Dr. Bronson is the right man for the place. Of Dr. Stuart it may be said that he is the right man for any place, though we are not sure but that his right place is just where he is as one of the editors of the Northwestern Christian Advocate. It seems too bad, as one of his friends remarked the other day, to bury him at Evanston. Of course, he will do a good work in straightening out the sentences of the callow young preachers, but he cannot then as now command the pages of a great journal for which, during ten years, he has contributed articles that are models not only of grace and lucidity, but also of sweetness and light. Dr. Stuart—or "Charlie," as he is familiarly known—is a native of Glasgow, and inherits the characteristics of his race with one exception—he is never brusque. We shall sadly miss him from the Northwestern staff, though we are partially reconciled by the knowledge that we are not to be denied his genial personality.

Educational matters at Evanston are looking up. The splendid gift of \$215,000 by William Deering rounds out a full half million of dollars to the University from this most generous giver. Within a few weeks the University has made a final disposal of its valuable property on the corner of La Salle and Jackson Streets in this city. This is the site of the old Grand Pacific Hotel. The hotel will be removed, and a model bank building will be erected, from which the University will receive for a few years an annual rental of \$50,000. This amount will be gradually increased to \$75,000 a year.

The annual Commencement of Northwestern University begins on Thursday, June 4, and closes a week later with the graduating exercises—the latter being held in the great auditorium at 8 p. m. Lyman Abbott will not make the address this year. That will be given by the Hon. D. H. Chamberlain, LL. D., of New York.

The Chicago Home Missionary and Church Extension Society has just received from Mr. George A. Springer the deed for an acre of ground on the corner of 63d Street and Western Ave. The same gentleman has offered to give the proceeds of the adjoining half acre towards the erection of a memorial church in honor of his sister who was a devoted Methodist. Mr. Springer is not a member of our church.

The Sunday School.

SECOND QUARTER. LESSON XII.

Sunday, June 21.

Luke 24: 36-53.

(Read the whole chapter.)

Rev. W. O. Holway, U. S. N.

THE RISEN LORD.

I. Preliminary.

1. Golden Text: *The Lord is risen indeed.*—Luke 24: 34.
2. Date: Sunday evening, April 9, A. D. 30, and forty days later.
3. Places: Jerusalem and Bethany.
4. Home Readings: Monday—Luke 24: 13-34. Tuesday—Luke 24: 35-38. Wednesday—Luke 24: 39-43. Thursday—John 21: 1-11. Friday—John 21: 12-19. Saturday—Acts 1: 1-13. Sunday—Rev. 5: 6-14.

II. Introductory.

It was the evening of the day of the Resurrection. The eleven were gathered in the "upper room" with certain of the disciples, when Cleopas and his companion, hastening from Emmaus, entered. They were greeted with the joyful words, "The Lord is risen indeed, and hath appeared to Simon." Then, in turn, with eager voices, they told how the Lord had appeared unto them, and was recognized finally in "breaking of bread." While every ear was intent on this recital, and every heart was beating with rekindled hope, suddenly, though the guarded door did not open, Jesus Himself stood in their midst. Though His familiar voice uttered the benediction "Peace," His appearance was so unexpected, so contrary to the nature of things, that it flung them into a spasm of terror, as though His ghost had appeared and not Himself. He recalled them to calmness and to confidence by gently reproaching them for being troubled and by bidding them examine His hands and His feet, and even handle Him, if palpable touch was necessary to convince them that He stood before them in the flesh. And He exhibited His hands, and exposed His feet, that the pathetic testimony of the nail-wounds might assure them that their Crucified Lord now stood in their midst in veritable person, a Conqueror over the grave and over all the malice of His enemies. "While they yet believed not for joy," He added one final and conclusive test: Inquiring if they had any "meat," they offered Him some broiled fish, and as He ate the same, their last suspicion that they were conversing with a disembodied spirit, and not with Jesus as they knew Him, vanished. Then, becoming again their Teacher, He taught them from the Scriptures, and "opened their understanding" to comprehend the things written concerning Himself. And as He conversed with them, they began to see the wonderful unity and significance of the Old Testament teaching. They began to realize that types and sacrifices and obscure predictions all pointed to the cross, and that that hour of seeming ignominy and defeat was the hour of highest victory and of glorious redemption. They began to realize how exalted was their privilege in being the witnesses of His death and resurrection, and to feel how lofty was their commission to preach to the world the remission of sins through the potent name of their crucified Lord.

Forty days later He led them out to Bethany. There, lifting His hands in blessing, He ascended from earth. His form faded from their sight. They were left to walk the pathway alone. For a brief space they gazed upward with tender grief and longing. Then an angelic vision assured them that Jesus would one day come in the same way that He had gone. They bowed in worship, and, comforted with a hope too big for words, they retraced their steps joyfully to Jerusalem, where, daily, in the upper room and also in the Temple, they awaited with praise and prayer the fulfillment of the promise of the Comforter.

III. Expository.

36. As they thus spake (R. V., "as they spake these things")—as the Emmaus disciples recounted how Jesus had appeared to them as a Jewish traveler, and vanished from their presence at the moment of His self-revelation in "breaking of bread." Jesus himself stood in the midst—implying a miraculous manifestation of Himself (John 20: 16); not entering by the door, simply appearing. "Peace be unto you"—the ordinary Jewish greeting, but, under the circumstances, peculiarly rich in significance. Harassed by doubts and conscious of personal peril, very sweet would this benediction have been had they not yielded to sudden panic.

37. They were terrified and affrighted.—His arrival was so sudden, so noiseless, so ghostly in its manner, so unexpected—for they were told that He would meet them in Galilee—that

they were overcome for the moment with fear. Supposed that they had seen a spirit—R. V., "supposed that they beheld a spirit."

38, 39. Why are ye troubled?—when there is really no ground for fear. Why do thoughts (R. V., "reasonings") arise?—"scruples of a discouraging nature, doubting and gainsaying thoughts" (Schaff). Behold (R. V., "see") my hands and my feet . . . handle me.—If ocular and audible demonstration are not enough, try the tangible. "Which our hands have handled . . . of the word of life." A spirit hath not flesh and bones.—"I am not a bodiless spirit," are words attributed to Him in Ignatius. Clement of Alexandria has preserved a curious but utterly baseless legend that St. John, touching the body, found that his hands passed through it. From the omission of "blood" with "flesh and bones" very precarious inferences have been drawn" (Farrar). Says Whedon: "We have here, in opposition to materialism, the clearest possible assertion of the independent existence of spirit. There is no other explanation of these words which does not insult the Saviour and abuse His language."

40, 41. Showed them his hands and his feet—not, perhaps, simply to prove His identity, but, as Dr. Schaff suggests, to prove His triumph over death. While they yet believed not (R. V., "disbelieved") for joy—a natural touch. If they had not believed, they would not have rejoiced. "The identity was proven, but the reality was still a matter of doubt to them, especially as the fact seemed too glorious to be believed" (Schaff). Have ye any meat (R. V., "anything to eat")?—offering a final test more palpable and convincing than all. Ghosts do not eat.

42, 43. A piece of a broiled fish.—The Talmud tells us that fish were regularly brought to Jerusalem from the Sea of Galilee. Of a honeycomb—omitted in R. V. Did eat before them—and thereby dissipated every lingering doubt.

44. These are the (R. V., "my") words—that is, the fulfillment of them. Which I spake.—They had been forgotten, perhaps, as unintelligible; now they are recalled and made plain. Law of Moses, etc.—Our Lord here cites the three divisions of the Old Testament Scriptures—the Law, the Prophets, and the Psalms—to indicate that He refers to the sacred writings in their unity. This teaching was not restricted to this first evening. Farrar regards the words, "while I was yet with you," as "important as showing that the forty days between the Resurrection and the Ascension were not intended to be a continuous sojourn with the disciples, or an integral portion of the Lord's human life."

45. Opened he their understanding—"by a direct internal enlargement and enlivening of their spiritual faculties" (Whedon). "Not only must the Scriptures be opened for the understanding, but also the understanding and heart for the Scriptures, in order to understand the truth aright" (Van Oosterzee). See John 14: 26; 16: 13. "He breathed on them," etc.

The opening of the disciples' understanding is, in all probability, as stupendous a miracle as any in the Lord's history. That men should in a moment receive a power of mental comprehension which they had not before, and that this power should enable them to see the true import and meaning of a book which had hitherto been closed to them, seems greater than any acts of healing, or feeding of multitudes, or stilling of tempests. It implies divine power over our spiritual and intellectual nature, such as God only can exercise. And yet it is the commonest of all miracles, and the one which survives among us. To many—we may say to all—who submit their wills and understandings to God the Scriptures are unlocked, and a new light is shed on every part of them, especially upon the words and words of our Lord (Sadler).

46, 47. Said unto them—probably by way of recapitulation. Thus it is written, etc.—Note the changes in R. V.: "Thus it is written that the Christ should suffer," etc. "Here as everywhere suffering and glory are inseparably connected" (Schaff). Repentance and remission of sins.—In Matthew and Mark we have a formal commission, baptizing them, etc. Here new elements are introduced—preaching in the name of Jesus; preaching repentance and remission of sins; preaching as witnesses to events; preaching, first of all, at Jerusalem to the very people who crucified Jesus. Among (R. V., "unto") all nations.—Every nation must have the Gospel. It is not a question of expediency but of obedience whether Christianity shall be carried to the heathen or not.

48. Ye are witnesses.—Our word "martyr" is almost the exact Greek word for "witness." The very idea of the apostolic office was to testify as witnesses to the great facts of Christ's life, death and resurrection. Hence said Peter: "We have not followed cunningly-devised fables . . . but were eye-witnesses," etc.

49. I send (R. V., "send forth") the promise of my father.—See Isa. 44: 3; Ezek. 36: 27; Joel 2: 28-32. John the Baptist had alluded to it (Matt. 3: 11), and Jesus, in His last conversation with the eleven, had expressly promised it (John 14: 16-20; 15: 26, 27; 16: 13, 14). Until ye be endued (R. V., "clothed") with power from on high—the energy of the Holy Ghost gloriously imparted at Pentecost. "Christ's apostles could never have planted His Gospel and set up His kingdom in the world as they did, if they had not been endued with such a power."

50. He led them out—from Jerusalem. As far as to (R. V., "until they were over against") Bethany—not into the town itself. "The traditional site of the Ascension (now in the possession of the Mohammedans) is on the summit of the Mount of Olives, in full sight of Jerusa-

lem, and too far from Bethany to satisfy the narrative" (Schaff). Lifted up his hands—the gesture of blessing. Upon the threshold of the heavenly sanctuary which He is about to enter He pronounces His high-priestly benediction.

51-53. While he blessed them—in the very act. Parted from them—a visible separation; a corporeal, literal Ascension, foretold by our Lord Himself and expressly proclaimed by the apostles after the event. Carried up.—Heaven is up, so we all feel. They worshipped him—paid Him divine honors. As He opened their understanding, they doubtless were led to see His essential deity. With great joy.—Sorrow no longer filled their hearts. Courage and faith had replaced despair. Scarcely had the form of their ascending Lord disappeared from sight when two angels, in shining vesture, recalled their uplifted gaze to earth, and assured them of the certainty of His return. Continually in the temple—in the "upper room" also, for they were gathered there "with one accord" when there came "the mighty rushing wind" and "tongues of flame." Amen—omitted in R. V.

IV. Illustrative.

1. Here is a noble ship. The forests have masted her; in many a broad yard of canvas a hundred looms have given her wings. Her anchor has been weighed to the rude sea chant; the needle trembles on her deck; with his eye on that friend, unlike worldly friends, true in storm as calm, the helmsman stands impatient by the wheel. And when, as men bound to a distant shore, the crew have said farewell to wives and children, why, then, lies she there over the self-same ground, rising with the flowing and falling with the ebbing tide? The cause is plain. They want a wind to raise that drooping pennon and fill those empty sails. They look to heaven; and so they may; out of the skies their help must come. At length their prayer is heard. . . . And now, like a steed touched by the rider's spurs, she starts, bounds forward, plunges through the waves, and, heaven's wind her moving power, is off and away, amid blessings and prayers, to the land she is chartered for. Even so, though heaven-born, heaven-called, heaven-bound, though endowed with a new heart and new mind, we stand in the same need of celestial influences (Guthrie).

2. When He ascended up on high He opened and prepared a path along which we may travel until we behold His face in righteousness. It has been said that in the early ages an attempt was once made to build a chapel on the top of the hill from which Christ ascended into heaven, but that it was found impossible either to pave the place where He last stood, or to erect a roof across the path through which He had ascended—a legendary tale, no doubt, though told perhaps to teach the important truth that the moral marks and impressions which Christ has left behind Him can never be obliterated; that the way to heaven through which He has passed can never be closed by human skill or power, and that He has set before us an open door which no man shall be able to shut" (Dr. F. Alexander).

ANOTHER JUNIOR CONVENTION.

Mrs. Annie E. Smiley.

Of course every one who attended our grand Junior League Convention in old Bromfield St. Church, on the 2d of last July, felt sure that we should have another such convention when the year came around. We have fixed on Monday, June 23, as our date for the coming convention for two reasons: First, we hope thus to capture the ministers from an early adjourned Preachers' Meeting; and, secondly and chiefly, we hope to capture the children, who are just set free from school, and have not had time to scatter for the summer vacation.

We shall meet at Bromfield St. again, at 10 o'clock in the morning, adjourning for lunch, which will be served at First Church, Temple St. The afternoon session, beginning at 2 o'clock, will be in Bromfield St. Church. If Governor Wolcott comes to us in the morning—as we hope he will—we may not march to the State House to salute him; but if his official duties shall make that impossible, we shall storm the State House again, and show them how school children can sing "America" with one added year of practice.

We propose to have a blackboard, showing

Findings—

"The best, of course," you tell your dressmaker, and trust to her using the

S. H. & M.
REGISTERED TRADE MARK
BIAS
VELVETEEN
SKIRT BINDING

Why don't you tell her to use it or, better still, buy it yourself? If your dealer will not supply you we will.

Samples showing labels and materials mailed free. "Home Dressmaking," a new book by Miss Emma M. Hooper, of the Ladies' Home Journal, telling how to put on Bias Velveteen Skirt Bindings sent for 25c, postage paid.
S. H. & M. Co., P. O. Box 699, N. Y. City.

all the things Junior Leaguers have done, or can do, and to give special prominence to practical plans of work.

Let every Junior superintendent within a radius of twenty miles of Boston, begin to take collections in the Junior meetings for two objects—to pay the expenses of one Junior delegate to the convention, and to raise an assessment of \$1, to send me, to be used in paying the expense of the lunch at noon. We do not propose to ask the Junior Leagues to bring or send food; but, instead, we propose to raise a sufficient sum, by this system of assessments, to buy a generous quantity of food, so that we shall not be confronted with a throng of hungry children, as we were last year, with scant supplies with which to feed them. We wish to teach the children patriotism, religious instruction, and loyalty to church and League, but we do not wish to give them a practical lesson in fasting, as we were compelled to do last year.

Milford, Mass.

Try Our Gloves.

Why?

Because we sell a glove which is always satisfactory.

The Duchesse Glove.

Warranted to fit perfectly the first time it is tried on and to retain its perfect shape until entirely worn out. Always in best style and always reliable for wear.

PRICES:

Four Button, Colors, Plain Back	\$1.50
Four Button, Black, Plain Back	1.75
Four Button, Colors, Embroidered	1.75
Seven Hook, Colors and Black, Embroidered	1.75

Gloves sent to any address by mail.

CHANDLER & CO.,
Winter St., Boston.

FOR CHRISTIAN WORKERS.

GOSPEL HYMNS 1 to 6, for DEVOTIONAL MEETINGS. Excellent Music Edition, 729 Hymns, \$20 per 100.
GOSPEL CHOIR, No. 2. \$40 per month.
HIGHEST PRAISE, for the Sabbath School. \$20 per 100.
CHRISTIAN ENDEAVOR HYMNS. \$30 per 100.

THE BIGLOW & MAIN CO.,

78 East 9th St., New York. 215 Wabash Ave., Chicago.

CENTENNIAL SOUVENIR
OF THE
NEW ENGLAND CONFERENCE.

EIGHTY-FOUR PAGES (8 by 11)
One Hundred Illustrations in Half Tone.

Photographs of the Bishops, Secretaries, Elders, Prominent Ministers and Laymen.
Views of Historic Churches and Places of Methodist Ancient Manuscripts—Bishop Ashbury, John Wesley Wilbur, etc.

Handsomely Bound.

Reduced to 25 cents; 10 cents extra for postage.

CHARLES TILTON, Publisher,

52 Florence St., Springfield, Mass.

A Phenomenal Success.

5,000 Copies shipped in 60 days.

THE STORY OF MY LIFE



by William Taylor,
... Bishop of Africa. ...

Everyone should read this Wonderful Book.

It is the Story of a Remarkable Life. Beautifully illustrated with 150 Original Drawings by Frank Beard.

No Book now being sold by subscription has such popularity.

APPLY for Agency now, and APPLY QUICKLY.

Send One Dollar for Outfit. If not perfectly satisfied return it and we will return your dollar.

We guarantee exclusive control of territory to each Agent.

Apply immediately to

HUNT & EATON,

150 5th Ave., New York City.

The Conferences.

(Continued from Page 4.)

the opening weeks of their pastorate. Erastus Back Post, G. A. R., worshiped in the M. E. Church, May 24, and listened to wise counsel from the pastor.

St. Johnsbury.—A recent visit to this place brought to light the most abundant evidence of the unusually strong hold which Rev. Thos. Tyrie, pastor of Grace Church, has upon all classes of people within and without the pale of our denomination. Never before has Methodism in general and Grace Church in particular had such prestige in the community, and never before has our society had such an opportunity opening up before it.

Barton.—The Monitor speaks very appreciatively of a sermon on "National Memorial," delivered by Rev. W. E. Douglas before the surviving soldiers of the place.

East Charleston.—Rev. C. H. Tucker and wife are rejoicing over the birth of a daughter.

Cowenry.—The Methodist of this place have purchased a new bell, and will at once enlarge the belfry for its accommodation. Rev. I. P. Chase, of Derby, conducted a quarterly meeting here, May 31.

Bellows Falls.—Rev. G. C. McDougall, the young pastor, is showing much enthusiasm and discretion in his work of opening up this new field. Presiding Elder Hamilton was present on a recent Sabbath and twenty-six persons rose for prayers here and at Newbury Centre. This ought to be an inspiration not only to Mr. McDougall, but also to every pastor on the district.

Williamstown.—During the absence of Rev. J. O. Sherburn at the General Conference, this place has been supplied by students from the Seminary and Secretary Elliott of the Bible Society. In the death of Orville H. Briggs this society meets with a great loss, as he had for a long time been one of the most active and liberal members.

Walden.—The St. Johnsbury Republican speaks eulogistically of the breadth and eloquence of the Memorial sermon delivered by Rev. M. B. Paragonian.

Canaan.—Rev. Edward J. Gale, who joined Conference at its recent session, is having an encouraging outlook. Good congregations listen to good sermons, and harmony prevails. **RETLAW.**

St. Albans District.

North Hero.—Rev. G. E. Burke came back from Canada to his charge with his wife, and found the parsonage all ready and waiting for them. A Sunday-school rally is to be held May 29. In several localities are on the move to promote more thorough Bible study.

Binghamville.—Rev. C. Wedgeworth brought his invalid daughter from Sheldon to his home here, May 6.

Franklin.—W. S. Wing, an old steward and a much-respected citizen of the town, died suddenly Wednesday morning, May 6. The wife of Rev. Edwin Prouty departed from this life Monday, May 18, after a long illness.

Isle La Motte.—The church building is undergoing repairs for increased convenience and comfort. In future the building will be heated from the lower room. The house will be newly painted and papered and new stained glass windows will admit the daylight. A new belfry has been built, and new inside and outside doors have just been hung.

Swanton.—Rev. W. P. Stanley preached the Memorial Day sermon.

St. Albans Bay.—Rev. A. W. Ford preached Sabbath morning, May 17. He was called, as a former pastor, to attend the funeral of Mrs. John Corlies. Rev. W. H. Hyde preached for the Free Methodists at the Reform Club rooms in St. Albans.

Johnson.—The senior class of the Normal School has engaged Rev. R. F. Lowe to preach the baccalaureate sermon.

Epworth League.—The anniversary of the League was held in several churches on Sabbath evening, May 17, with interesting programs.

Sheldon.—The friends of Rev. R. J. Chrystie will be glad to learn that he is on the street again. His injuries are not so serious as was at first feared. He officiated at the services Sunday, May 17.

Wolcott.—Rev. C. M. Stebbins preached the Memorial Day sermon.

Essex Centre.—Rev. C. P. Taplin preached the Memorial sermon. Rev. H. Jordan, evangelist, held meetings every evening last week.

Underhill.—Rev. B. B. Brigham preached the Memorial sermon. He also delivered an address at Essex Centre, at the Epworth anniversary.

St. Albans.—Over \$500 have been subscribed towards repairs soon to be made on the church building. **D.**

Montpelier District.

Brattleboro.—Rev. A. J. Hough, the popular pastor for the past three years, has been returned for the fourth year, to the satisfaction of his many friends. Rev. R. C. T. McKenzie, who was left without an appointment that he might pursue a course of study at the Theological School at Boston University, supplied the pulpit while the pastor was absent at the General Conference.

Bradford.—The G. A. R. invited Rev. F. W. Lewis to preach the Memorial sermon, May 24. The Bradford charge involves a vast amount of labor, as is well known. If your correspondent were to give a résumé of almost any week's work done by Pastor Lewis, it would be evident that he had very fully recovered from his severe illness of a year ago. The pastor has the work well in hand, and all departments are cared for. At the last communion one was received by letter.

Quebec.—Work has been begun on the foundation for a new church to take the place of the one burned in March last. The church will be placed on the old site.

Pittsfield.—The new pastor, Rev. A. C. Fuller, has already begun extra revival services. He is assisted by Evangelist Whitney. Several have expressed a desire to begin the Christian life.

Bellows Falls.—The pastor, Rev. J. W. Naramore, preached the Memorial sermon at the Opera House before the Grand Army Post. Mr. George Underwood, one of the stewards of our

church, was united in marriage with Mrs. Mary E. Dow, May 18, Rev. J. W. Naramore officiating.

Athens.—The pastor, Rev. J. C. Williamson, occupied the pulpit at Bellows Falls, May 17, to the delight and profit of a large congregation.

Windsor.—The pastor, Rev. C. O. Jenkins, was invited to preach the sermon on Memorial Sunday.

White River Junction.—Rev. Andrew Gillies, the pastor, preached the Memorial sermon at White River Junction, and delivered the address on Memorial Day at Sharon. The official board has voted to re-carpet the church and put a furnace into the parsonage. The Epworth League anniversary was held May 17, in the evening. The audience exceeded the seating capacity of the church. **L. L.**

East Maine Conference.

Bucksport District.

The Conference wheel has again revolved, and 37 men have gone forth to take up the work of God on as many as different fields of labor, leaving only two appointments unsupplied on the territory comprising Bucksport District. Of that number 26 go back to fields that they have worked before—3 for the fifth year; 2 for the fourth year; 10 for the third year; 12 for the second year; while 10 go to new fields. Of those who go to new fields 3 come to us from the Rockland District and 2 enter the regular pastorate for the first time. The longer we are in the work, the more we are impressed with the adaptability of the itinerancy to the needs of the people and the loyal spirit of the men called of God to preach the Word. A large proportion of the preachers are with their people the first Sabbath after Conference adjourns, and are ready for the work of the new year. A few who have long journeys to make arrive in time for services on the second Sabbath, and in a few days the work is taken up by all. As far as heard from, the men were cordially received by the people and together have entered upon the labors of the year with the determination to accomplish something for the Master.

The first quarterly meeting of the year we hold with the church at Gott's and Black Island. Rev. C. B. Morse and wife are most cordially welcomed back by the people on these "isles of the sea." The work opens very encouragingly with this church. Though not large, this is one of the most encouraging churches on the district. We predict a year of victory for the Master at this place.

Orrington Centre and South Orrington.—For the fifth time the name of Rev. W. A. McGraw is read off against this charge, and neither pastor nor people seem in the least afflicted by such treatment, but, on the contrary, a feeling of satisfaction prevails with both parties. The year opens with a larger number of earnest workers than at any time for many years, and everything seems to point to a grand closing up of a five years' pastorate for pastor and people.

Penobscot.—Everything seems to indicate that the people on this charge are well satisfied with the way Conference treated them, in that Rev. G. M. Bailey was returned to labor with them for the second year. He is held in very high esteem by all, and the outlook is promising of much good being accomplished at the various appointments on this field.

Ellsworth.—For the third time Rev. I. H. W. Wharf bears his name read off for Ellsworth, and is welcomed back to that church heartily by all and takes up the work of the year in his accustomed systematic manner, sure of success with them. The little band of faithful workers has been reduced since Conference by the death of three of the members. It is regretted by many that Mr. E. W. Lord, who was elected first reserve lay delegate to the General Conference, did not receive notice that one of the delegates could not attend until just before leaving for California for a prolonged visit.

Bar Harbor.—On arriving at this charge and taking up the work of another year Rev. B. J. Wyckoff is greeted with a congregation that is increasing in numbers—as is also the family in the parsonage. May 24, 6 were baptized, among them the pastor's little daughter. Four were received into the church.

Several charges have reported good openings for the year. They are as follows:—

Castine.—A Junior League has been organized. A new range has been put in the parsonage. The pastor, Rev. U. G. Lyons, and people are toiling hard for a revival. Hon. G. W. Warren has recently been appointed local trustee of the State Normal School, situated in this beautiful village. Mr. Warren is an earnest worker in our beautiful church at this place.

Calais, Knight Memorial.—Under date of May 15, the pastor, Rev. A. S. Ladd, writes: "The year opens with us very promisingly. Our congregations are large and the interest excellent; some have asked for prayers since the new year began. The anniversary of the Epworth League was a very pleasant and profitable occasion." Mr. Ladd is the candidate for Governor on the Prohibition ticket, but is not at all disturbed by the honor, for, as he says, "I am very well satisfied to be a humble Methodist minister."

Calais, First Church.—Rev. F. W. Brooks writes: "Have been very kindly received by this people. The work opens better than I expected. Although a stranger among them, I am feeling quite at home. Many things are to be done for the Master; shall do all I can to advance His cause." We know enough about Mr. Brooks' labors on other fields to believe he will be a tireless worker here, and we doubt not that he will have a glorious victory.

Eddington.—The people at this place have commenced the year in earnest. On the adjournment of Conference they were so well pleased to have Rev. M. Kearney returned to them that they at once bought a new house for a parsonage. When a few more improvements are made they will have a neat little home for their preacher. The year opens well along all lines.

Harrington.—Rev. Charles Rogers, the newly-appointed pastor at this place, writes: "We have been received kindly by all and are getting acquainted with the people as fast as we can. Have an appointment every night in the week except Monday. The friends have put a new range into the kitchen for our comfort, and we are to have a new organ for the church in the

village—\$80 having been already collected for that purpose. One backslider has been reclaimed. **N.**

Sanger District.

The work of the new Conference year is well under way. Quiet and contentment seem to prevail universally. One who thought he had some reason to complain says: "I am satisfied that the Lord is in the appointment, and am content and happy." Receptions have been quite general and hearty. Nearly or quite all the brethren have been kindly greeted by their people and a spirit of hopefulness prevails.

Sanger.—The appointments of Revs. B. E. Foss and J. M. Frost were in some respects unique. They had served their respective churches, one four, the other five, years; and they now exchange pulpits—an honor seldom conferred upon city pastors and enjoyed by city churches. It was the writer's privilege to be present at the reception of the pastor of First Church. It was indeed a large gathering. The exercises consisted of hand-shaking, speeches and collation. The people evinced great satisfaction. A little later Grace Church, by a very large gathering at the vestry, expressed their pleasure. We bespeak for both of these churches a prosperous and happy future.

The contract for building a church at Sangerville is let to out-of-town parties, and work is already commenced.

We could give work to an earnest, consecrated young man who has had some experience and longed for souls more than for money.

The interment of Mrs. J. W. Day took place at Elna, her native town, on Wednesday, May 13. The services were impressive. There were present on this and occasion the following ministerial brethren: Revs. H. W. Norton, D. B. Dow, J. J. Miller, J. T. Crosby, Geo. Hamilton and E. H. Boynton. One of God's jewels rests. **E. H. B.**

New Hampshire Conference.

Dover District.

W. F. M. S.—The semi-annual meeting of the Woman's Foreign Missionary Society of Dover District was held, May 14, at Dover. The roll-call showed a large delegation from the different churches on the district. The increase in numbers at these conventions shows a greater interest in the work, and the societies proved this by reporting larger memberships and more missionary literature taken. Several excellent papers were given, full of earnest, helpful thoughts. Mrs. L. F. Harrison, of Worcester, spoke on "The Importance of Children's Work," and Miss Mabel Hartford gave an interesting account of her work in China. The results of this meeting must prove a blessing and help to all interested in the work.

MRS. A. A. PERKINS, Sec.

Smithtown. Methodism rejoices with Rev. and Mrs. W. B. Locke in the happy arrival from No Man's Land of a promising Methodist probationer. She has not yet announced her name, but the pastor has concluded to call her Locke anyway. Another name may be given later.

Rev. J. W. Adams at Methuen has been suffering from a severe attack of malarial fever, and was not able to attend the first quarterly conference held at that place, May 23. The work was represented by the brethren as going on hopefully, and a good year is confidently expected. Mr. Adams hopes to see the salvation of the people in this third year of his pastorate. Mr. Wagon, the superintendent of the Sunday-school for many years, a very efficient helper of the pastor, is very low at present and apparently just at the "crossing." His testimony is clear to the sufficient grace. Rev. L. L. Eastman, eighty-three years of age and in feeble health, has his home in Methuen, though for about two years he has been with his son in Howard, N. H.; but he is so very anxious to spend another summer at Heddington, that it is decided to arrange for him to go there soon for the season. His good wife is in comfortable health.

Laurens, St. Paul's, rejoices in the prosperous opening year with Rev. C. Byrne, and notwithstanding heavy loss by the removal of three families of good workers, this hearty, hopeful company is at work to win and build others into the kingdom, and the Lord worketh with them.

Rochester Methodism is still in strong confidence and doing hearty service. At First Church on Sunday, May 24, the pastor discussed to a full house, G. A. R., W. R. C. and S. of V. making up the extra throng. The evening prayer-meeting service was also excellent. The financial situation is good, with a hopeful, healthy movement all along.

May 30, Rev. D. W. Downs delivered the Memorial Day address at Ashfield, and May 31, the presiding elder spoke to his congregation on "Memorial Day's Tribute to Evangelism."

Newmarket Methodism felt itself honored by the work of Memorial Sunday. A large congregation was in attendance to hear Rev. C. N. Tilton discourse to the G. A. R. and W. R. C. on "The Civil War and its Lessons." Many good words were spoken of the sermon, and the preacher was invited to serve as chaplain on Memorial Day and also to make the address at the consecration of the urn to the unknown dead.

Samborville and **Brookfield** are going on to possess the land. A new Sunday-school was or-

ganized, May 1, at East Brookfield, and, with Mr. W. Knight for superintendent, is doing excellent work, having averaged an attendance of 30 during the month of May.

North Wakefield and **East Wolfboro** take the banner for ministerial support this year, having



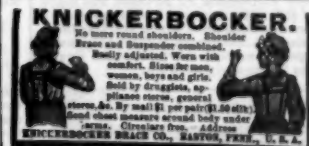
Kissing

goes by favor. So does Pearl-ine. It's the first and

only washing compound—more popular than ever—sales larger than ever—there never was such a general favorite. Not at all strange. It saves rubbing—wear and tear. This saves time, health, money. If you are not one of the favored who use it, do us the favor of trying it at once. Then you'll join the majority. 408 JAMES PYLE, N. Y.

A Chance to Make Money.

I have berries, grapes and peaches, a year old, fresh as when picked. I use the California Gold process, do not heat or seal the fruit, just put it up cold, keeps perfectly fresh, and costs almost nothing; can put up a bushel in ten minutes. Last week I sold directions to over 120 families; any one will pay a dollar for directions, when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such, and feel confident any one can make one or two hundred dollars a round home in a few days. I will mail sample of fruit and complete directions to any of your readers, for sixteen two-cent stamps, which is only the actual cost of the samples, postage, etc., to me. **FRANCIS CASEY, St. Louis, Mo.**



KNICKERBOCKER.

\$200.00 IN GOLD GIVEN.

OF SPECIAL INTEREST TO STUDENTS AND TEACHERS.

R. H. Woodward Company, of Baltimore, Md., are making a most liberal offer of \$200.00 to any one who will sell 250 copies of "Gems of Religious Thought," a new book by Talmage. This is one of the most popular books ever published. Three editions sold in 90 days. Agents sell 5 to 10 copies a day. An Extra organ, retail price \$7.50, given for selling 100 copies in 2 months. A \$100 bicy- cle given for selling 50 copies in 3 months. A gold watch for selling 25 copies in one month. This premium is added to commission. Complete outfit 50 cents. Freight paid. Credit given. Agents wanted also for "Talks to Children about Jesus." 100,000 copies sold, and it is now selling faster than ever. Name terms and conditions as on "Gems of Religious Thought." Other popular books and Bibles also. They offer special and most liberal rates to students and teachers for summer vacation. During last summer a large number of students and teachers canvassed for their books. Among the list there were 25 who made over \$200.00, 10 who won the \$200 premium, and 75 made over \$100 for their summer work. Write them immediately.

DR. HUBBARD'S

VEGETABLE

GERMICIDE

This compound has proved the most effective agent known for the relief and cure of CATARRH, and every kind of SORE THROAT. For Scarlet Fever, Measles, and all contagious diseases it has no equal. Indispensable in every household. Also to the Tourist and Traveling Public.

For sale by all Druggists or

J. HUBBARD & CO.,

18 Franklin Ave., Boston, Mass.

Send for Circulars, Testimonials, etc.

The Electro-Poise CURE WITHOUT MEDICINE.

NOTE THE FOLLOWING PROVEN FACTS:

1. It is a Simple Home Treatment; all the family can use it.
2. It is a Treatment of the Blood, purifying and loading it with Nerve-food, Oxygen. The CAUSE of disease is removed.
3. Its Cures have Never been Equalled under like conditions.
4. No Expense Except for the Instrument, which lasts a lifetime; no drugs, medicines or doctor bills.
5. In use Seven Years: Many Thousands in New England benefited by it.

YOU CANNOT AFFORD TO BE WITHOUT AN ELECTROPOISE. Circulars with prices, testimonials, etc., free.

Address, L. A. BOSWORTH, (Room 18) No. 26 Bromfield St., Boston, Mass.

GENERAL AGENT for the NEW ENGLAND STATES.



CHURCH CARPETS

AT MANUFACTURERS' JOHN H. PRAY, SONS & Co., CARPETS AND UPHOLSTERY, BOSTON.

paid the pastor very nearly one-fourth of his full year's claim inside of two months since Conference closed.

The north country is all hopeful, and with good ministers and loyal and true members, we should see salvation this year. G. W. N.

Concord District.

Rev. E. O. Bullock went to his appointment in Jefferson the first Sunday after Conference, and the people kindly gave him a three weeks' vacation to finish his work in school. He has since moved to his new field, and is taking hold of the work with good courage. We hear only favorable reports of him in Jefferson. At the Sunday evening service, May 24, 3 persons commenced the Christian life. Quite a few improvements in the parsonage have been made in the way of paint and new furniture. We hope to see great results in this charge this Conference year.

Rev. W. C. Bartlett has found himself in the midst of a warm-hearted people in Whitefield and they have given him a very hearty reception. Pastor and people are happy in their relation. Several persons have manifested a desire to become Christians since Mr. Bartlett took charge of his work.

Rev. D. C. Babcock closed his pastorate in Whitefield with a glorious revival. He is now in the midst of a temperance revival. We know not how many conversions there have been, but it is certain several are under conviction, and some are serving a sentence. May the good work go on!

Rev. Willis Holmes is getting hold of the work in Milan finely, and is winning all hearts to himself. He is popular with his people, and the keynote this year is salvation.

Rev. O. W. Bryant still holds the field at Stark, and is very popular with his people. He has a fine congregation, with many young people, which makes this a promising field for the future.

Peacock. — Both the pastor, Rev. S. E. Quimby, and the class-leader, C. E. Foote, Esq., were delegates to the General Conference. On their return the Epworth League held a public reception. The president, Miss Lucy E. Warner, was ably assisted by young people of the League. The hall was beautifully decorated, refreshments were served, and the delegates gave an interesting account of the work of the Conference and of their experiences at Cleveland.

Rev. L. R. Danforth, the new pastor at Lancaster, has made a very fine impression upon his people. They are enthusiastic in his praise. He found things in first-class condition, and takes hold of the work cheerfully. There have been improvements in the parsonage in the way of carpets and furniture to the value of \$75. At the quarterly conference an advance was made on salary of \$50. Six persons have expressed a desire to become Christians since Mr. Danforth became pastor. Arrangements are being made for some special revival services under Evangelist Gilliam in the early autumn. C.

Manchester District.

W. F. M. S. — A district meeting of the Woman's Foreign Missionary Society of Manchester District was held at Antrim, April 6. (This report reached us on June 6.) On account of other conventions and gatherings in the vicinity the attendance was not as large as usual, but the program was both interesting and helpful to all who were present. Our branch home secretary helped greatly by pointing out some of our faults and suggesting improvements in our methods of work. The Conference secretary, Mrs. Taylor, was present, and with her knowledge of all our local interests succeeded, as she usually does, in stimulating interest in the details of our work as auxiliaries. Miss Bartlett, the district secretary, evinces a personal interest in the work and the ability to succeed in the position in which she has been so recently placed. The roll-call of auxiliaries brought out many hints as to methods of raising money and increasing the knowledge of the work, and showed that much valuable and intelligent effort is being put forth in the district.

The children met in the afternoon and listened to addresses by Mrs. Taylor and Miss Carr; and in the evening Miss Carr gave an exceedingly interesting address on India, that held the attention of her audience to the close. The people welcomed us cordially to their beautiful village, and if they entertain the brethren as well as they do the sisters, it is not surprising that Antrim is a favorite place for preachers' meetings.

IRVING C. DUNNELL, Sec. pro tem.

Maine Conference.

Portland District.

Gorham. — The people gave a warm welcome and a good reception to the pastor upon his return from Conference. The present Sunday-school report shows an increase of thirty since the report in February, and the congregations are larger than at any time since the present pastor, Rev. E. C. Strout, has been here.

At Biddeford, on League Sunday, five started in the new life. This is very encouraging.

At West Kennebunk more than thirty have sought Christ, and the interest still continues.

At Peak's Island a good interest continues. On Sabbath evening, May 24, after a sermon by the pastor, thirty-five testimonies were promptly followed. The converts are doing well. In Golden Cross Hall a reception was given the pastor. With speeches and music, cake and coffee, it was not only a pleasant time, but helpful.

Pine Street Church, Portland, voted the pastor, Rev. F. C. Rogers, a vacation in July and August for a trip in Europe. His brethren wish Mr. Rogers much pleasure in his opportunity to be enriched with many good things.

Before this appears, Rev. W. S. Jones will have arrived in England, and besides the usual advantages of travel will have the delight of meeting old friends. Portland District will be well represented in Europe this summer.

At Cornish the church and League joined in a reception. Additional furnishing has been placed in the new parsonage, also running water brought into the house. The people are pleased with the appointment.

Kear Falls. — Rev. F. Grover is on the field, and at work with his usual devotion and efficiency. He has large congregations, and the outlook is promising.

With visits soon after Conference, brethren have not much chance to make materials for reporting. We have found pastors and people enjoying work together, and favored with good congregations, at Woodford, Westbrook, North Gorham, Buxton and Standish. P.

New England Conference.

Boston Preachers' Meeting. — It was a field day for reports from the late General Conference. The following delegates gave their impressions and convictions concerning their personnel, work and spirit: Drs. Brodbeck, Fay, and Upton and Mr. C. R. Magee. Drs. Eaton and Rice spoke from an outside point of view. Next Monday the same subject will be continued, and the floor will be open for any who care to speak.

South District.

Sveedish Church, Ferdinand St. — Sunday, June 7, 9 new members were received. The work of completing the church edifice is already commenced. The contract is awarded to R. B. Plummer, Jr. The building, when completed, will cost over \$10,000, and will be ready for occupation in October. Rev. H. Hanson, pastor.

Highland Church, Rosbury. — A grand patriotic concert was given in this church on the evening of May 27, under the auspices of the Sunday-school. The exercises were appropriate to Memorial Day, consisting of patriotic songs and recitations, and a fine address by the pastor, Rev. Geo. H. Perkins. Post 26 G. A. R., Gen. Nelson A. Miles Camp No. 46, Sons of Veterans, and Thos. G. Stevenson Woman's Relief Corps No. 63, were present as invited guests. Pleasing features were the exercises by the primary department, and the presentation of a small bouquet to each of the invited guests by two young ladies. The proceeds will go toward the payment of a new carpet for the parsonage, which the school pledged to provide.

Cherry Valley. — Rev. F. T. George, of Southville, writes of a visit to this church (a former charge): "The church and parsonage have been rendered very beautiful and attractive. The work on all lines is being pushed forward with growing interest and promise. The pastor, Rev. G. R. Crose, a senior of the University, and his estimable companion, hold a large place in the hearts of the church and community. This was evinced by a recent grand reception and cordial greeting on the opening of the new year. The work of the League is especially flourishing in its various departments, and as the older members are dropping out, the young are coming nobly to the front and carrying forward the work. A fine current of spiritual life pervades the church."

Holliston. — The church in this place and the citizens tendered a most cordial reception to Rev. C. W. Wilder and family on the evening of Friday, May 15. The Ladies' Aid Society arranged for the reception, inviting the members of the other churches and the citizens generally. Rev. Mr. Vanderpyl, of the Congregational Church, made a cordial and fraternal address of welcome, to which Mr. Wilder fittingly responded. Music was furnished by the choir of the Methodist and Congregational churches and others, with readings by a lady from South Framingham. The platform was tastefully decorated with flowers, portieres, rugs, etc., and seated on it were the pastor and his family; Mrs. Harriman, president of the Ladies' Society, 82 years of age; and Mr. and Mrs. D. C. Mowry, just returned from California, who assisted in receiving. F. O. Young was master of ceremonies, and Herbert Andrews and D. C. Mowry, Jr., acted as ushers. Refreshments were served by the Ladies' Aid Society. The year has opened pleasantly and auspiciously.

North District.

Harvard St., Cambridgeport. — In the Minutes the report of "other collections" from Harvard St. does this grand old church a great injustice. Instead of \$185, it should read, \$5,185.

Auburndale. — Sunday morning, May 31, Dr. Alfred A. Wright gave an address, with personal observations, on the General Conference. In the evening the pastor, Rev. C. H. Tainage, addressed a large union meeting at the Congregational church on the subject of Christian patriotism.

St. Paul's, Lowell. — The farewell services in the old edifice were held on Sunday, May 10. The order of the day embraced an old-fashioned love-feast with the old-time tickets, led by Rev. Dr. Daniel Dorchester, at 9 A. M. It was a union service, all the Methodist churches in the city joining in it. At 10:30 Rev. Dr. William H. Clark, a pastor of this church at the opening of the Rebellion, preached one of his finished and inspiring sermons. In the evening Dr. Dorchester preached a characteristic sermon full of interesting statistics, fresh and reliable. The day was one of great interest to St. Paul's

people. On the following Tuesday the work of removing organ and other furnishings of the church was begun. The entire interior of the edifice is to be new except the auditorium floor and the front stairs to audience-room. The motto, "Pay as you go," has been adopted by the efficient committee. Rev. F. K. Stratton is pastor.

Newton Centre. — Sunday evening, May 30, Rev. P. F. Valderramo, pastor of the most important church in our Mexico Mission, spoke of the inception and marvelous expansion of Protestant missions in our sister republic. The address was exceedingly clear and concise. Rev. Dr. John W. Butler acted as interpreter. Rev. Dr. William Butler, the beloved veteran missionary, was present and took part in the service. Hon. Alden Spears spoke of the debt on our Missionary Society and asked for contributions to the Sanford Hunt Memorial Fund.

Marblehead. — The invitations issued by this church to the formal reception to be given to Rev. and Mrs. Arthur Page Sharp had to be canceled, owing to the serious illness of the latter. The actual reception, however, into their hearts and sympathies was not delayed, but was immediate. The finances of this church have always been a source of great anxiety to those having the matter in charge, and various methods for raising the requirement for the year have been adopted, but not always with success. One of the greatest victories ever obtained by this church was recently achieved when pledges were secured for the whole amount of the year's current expenses, including \$125 deficiency from last year and \$300 increase in the estimate for the pastor's salary. With the incubus of a very probable deficiency at the end of the year lifted, the people enter hopefully upon the work.

East District.

Marblehead. — On League Sunday the pastor, Rev. Hugh Montgomery, preached in the morning to the Junior League, and in the evening to the Epworth League. The pastor's salary has been raised to \$1,200 and house-rent.

Peabody. — Rev. C. H. Stanpole and wife were accorded a most hearty reception on their return for the third year. A strong religious interest continues to prevail in the society, and out-door meetings in addition to the regular services are being planned for the summer months. The pastor preached before the Union Post, G. A. R., on Memorial Sunday.

East Gloucester Methodists are delighted with their new minister, Rev. Geo. H. Rogers. A definite reception was tendered him and his family at the vestry, Wednesday evening, April 29.

Prospect St., Gloucester. — The members of this charge are confident that their pastor, Rev. H. L. Wriston, is the right man in the right place.

Riverdale. — This charge is equally confident that Rev. J. F. Meares is the right man for them. Mr. Meares and wife attended the General Conference last month, and the pulpit was supplied by the Bay View pastor, Rev. M. G. Prescott.

Bay View. — The work moves pleasantly. Arrangements are being made to complete the repairs begun last year, and \$500 will be needed to finish the work. All seem determined that this fourth year of the present pastorate shall be the best. The pastor, Rev. M. G. Prescott, accepted an invitation to deliver the oration on Memorial Day before the G. A. R. Post at Rockport.

Rockport. — This enthusiastic people gave their new pastor, Rev. Joseph Candlin, a very enjoyable reception, April 30.

Malden, Maplewood. — A splendid reception was tendered the pastor, Rev. J. R. Cushing, and his family, with addresses of welcome by representatives of every department of the church. Rev. Messrs. Hughes and Clarke made excellent speeches. One conversation and reception on probation inspired all hearts. Two "house-warmings" have been delightful occasions — one, of about forty former parishioners from Eggleston Square, Boston, and another, June 3, by the church and congregation of Maplewood, who filled the parsonage to overflowing. Principal Doe (Trustee) has been elected to a fine position in Somerville.

Faulkner Church, Malden. — The Methodist Church at Faulkner, which was formerly a Union church and had a Y. P. S. C. E., has recently disbanded the Christian Endeavor Society and organized an Epworth League. The officers chosen are: President, Willard L. Shattuck; vice-presidents, Mrs. Gilbert Ormsby, Mrs. Geo. R. Conrad, Mrs. R. P. Walker, Miss Mabelle Prior; secretary, Miss Annie Morrison; treasurer, Ellen J. Brewster.

Asbury Grove Camp-meeting. — The corporation are making all arrangements for a great meeting. The first full day, August 1, will be given to a mass meeting of Epworth Leagues. The cabinet of the Asbury Grove League having charge of the arrangements. Distinguished speakers are already engaged, and one of the services will be a public reception to Bishop

Mallison, resident Bishop of New England. Rev. Sam Jones of Georgia will speak twice, at least, on each of the eight following days. The meeting will close Aug. 10.

Centre Church, Malden. — Gilbert Haven chapter of the Epworth League of this church has done a splendid year's work, according to the report of the secretary, Miss Addie B. Black. During the year they rented a new called the Epworth League Pew, paying for it \$100; five needy families were given a Thanksgiving dinner, and a box of clothing was sent to the Epworth League Settlement in Boston; 225 calls were made on the sick and strangers, and 66 bouquets sent to invalids; the chapter has a flourishing reading-circle, and the Sunday evening League meeting is well sustained. Besides this meeting the Spiritual Work department has charge of a Sunday-school and prayer-meeting in the western part of the city, and in connection with Christian Endeavor Societies of the central part of the city, hold services at the hospital and almshouse. Successful revival services were held by Evangelist Weber, the six Methodist churches of Malden uniting. The League was greatly benefited, increasing its membership with new converts and quickening the spiritual life of professing Christians. The League owns a large scrap-book which contains programs, circulars, and newspaper reports dating back to the organization of the society in June, 1889. The League is especially blessed with a good president, Donald H. Gerrish, who is a local preacher. The present membership is nearly 250. A farewell reception was tendered by this church to the retiring pastor and wife, Rev. J. M. and Mrs. Leonard, when he was presented with a purse of \$150 in gold and Mrs. Leonard with a purse of \$50 in gold. The League cabinet also presented them a dainty Dresden lamp. The Juniors gave them a handsome oil painting; Mrs. Leonard had been their superintendent. The new pastor, Rev. Edwin H. Hughes, has been cordially welcomed by the church and League. U.

Circuit League. — The meeting of the Worcester South Epworth League Circuit was held in the M. E. Church, East Douglas, Wednesday, May 20, at 7:30 P. M. The chapters from Whitinsville, Upton, Uxbridge, and East Douglas were represented by 71 members and 32 Juniors League members. This was the largest circuit meeting that has yet been held in this vicinity. Over 175 were present at the opening services, which consisted of recitations, the singing of quite a number of old Methodist hymns, and excellent ten-minute addresses by the new pastors at Uxbridge and Upton, Revs. Arthur Dechman and H. G. Butler. About 125 remained through the love-feast with which the services closed at 10:30. This is the third circuit League meeting that has been held and already we can see that they are productive of good, for the several chapters are taking on new life and increasing in membership. P. R. STRATTON, Sec.

W. F. M. S. — The regular meeting of the Cambridge District of the W. F. M. S. was held Thursday, May 28, at Immanuel Church, Waltham. Sessions were held at 10 A. M. and 2 P. M. The president, Mrs. Ayars, presided. Devotional exercises were followed by encouraging reports from nearly all the auxiliaries either by letter or person. After the usual business, a talk by Miss Carr, the home secretary, was very much enjoyed by all. Noonday prayer was offered by Mrs. Wagner. Mrs. Ayars then asked the ladies questions, in order, regarding different matters in connection with the district organization, and considerable information was gained thereby. At 12:30 lunch was served in the dining-room.

At the afternoon session passages of Scripture were read, followed by prayer by Mrs. Finley. A question-box was conducted by Mrs. Butters. A pleasing duet was rendered by the Misses Brooks, after which Miss Hodgkins was introduced, and gave an address which was much enjoyed by all. A rising vote of thanks was given the local auxiliary and all who had assisted in making the meeting so enjoyable.

EVA M. COLTON, Dist. Rec. Sec.

East District Ministers' Wives' Association. — On the afternoon of May 12 this Association was entertained by Mrs. R. P. Walker in the pleasant parsonage at Faulkner. Mrs. Knowles, the president, occupied the chair. Mrs. Leonard, of Melrose, led the devotional service, the Scripture selected being beautifully appropriate to the time of year. Mrs. Hambleton, of Hingham, offered prayer. The removal of Mrs. Allen to another district has deprived us of a most faithful and efficient secretary, in which capacity she has served since the formation of the society. Mrs. Staples, of East Boston, was made secretary pro tem. After the treasurer's satisfactory report, several letters were read from absent members, together with one of special interest from Mrs. Thirkield of Atlanta. A committee was appointed to make nominations for the annual meeting, and the date of the meeting was left to the discretion of the president. The meeting then adjourned to a social hour, when informal speech-making took the place

(Continued on Page 14.)



It is an honest statement and worthy of all belief that

Booth's "Hyomei,"
the Australian Dry-Air treatment
(if taken in time), will prevent Rose
Colds, Summer Colds and

Hay Fever.

McCook, N.E., August 15, 1895.
I have never had relief from any remedy for
Hay Fever, even temporarily, until I tested
the merits of Hyomei. I will always speak
of it whenever occasion requires.

J. F. FORBES,
Chief Dispenser, B. & M. R. R.

Booth's Pocket Inhaler Outfit, Complete,
by Mail, \$1.00, to any part of the
United States; consisting of Booth's Pocket
Inhaler, made of deodorized hard rubber
(beautifully polished), a bottle of Hyomei,
a dropper, and full directions for using. If you
are still skeptical, send your address; my
pamphlet shall prove that Hyomei does cure.
Are you open to conviction?

HYOMEI BALM can be obtained at
R. T. Booth, 23 East 20th St., New York.



She kneads it; you need it too —

**"Duluth
Imperial"
Flour.**

It answers every need and makes
"better bread and more of it" —
20 loaves in every barrel — light, white and delicious.

If your grocer doesn't keep it, and won't supply you, don't get another flour — get another grocer; or send us a postcard and we'll tell you where to get it.

DUKETH IMPERIAL MILL CO., Duluth, Minn.



BAILEY'S
Compound, light-transmitting, silver-
plated Corrugated Glass reflectors.
The most perfect light ever made
for CHURCHES, Halls, etc.

REFLECTORS
Handsome designs for electric light, gas
and oil. Catalogue and price list by
BAILEY REFLECTOR CO., Pittsburg, Pa.

Good Health

And a good appetite go hand in hand. With the loss of appetite, the system cannot long sustain itself. Thus the fortifications of good health are broken down and the system is liable to attacks of disease. It is in such cases that the medicinal powers of Hood's Sarsaparilla are clearly shown. Thousands who have taken Hood's Sarsaparilla testify to its great merits as a purifier of the blood, its powers to restore and sharpen the appetite and promote a healthy action of the digestive organs. Thus it is, not what we say but what Hood's Sarsaparilla does that tells the story and constitutes the strongest recommendation that can be urged for any medicine. Why not take Hood's Sarsaparilla now?

Church Register.

HERALD CALENDAR

Norwich Dis. Min. Assn., at New London,	June 15, 18
St. Albans Dis. Fr. Mtg., at Highgate,	June 15, 18
Portland Dis. Min. Assn. at Seaside,	June 15-17
Rockland Dis. Min. Assn. and Ep. League Convention at Clinton, Me.,	June 15-17
Augusta Dis. Min. Assn. at New Sharon,	June 22-24
Bangor Dis. Ep. League Annual Convention at Dexter,	June 23
Bucksport Dis. (Western Division) Ep. League Convention and Min. Assn. at Orrington, June 25-July 1	
Dover Dis. Min. Assn., at Newmarket,	July 5, 7
Old Orchard Union Pentecostal Convention, L. B. Bates, Leader,	July 11-20
New England Chautauqua S. S. Assembly at Lakeview, So. Framingham,	July 20-Aug. 1
Northern New England Chautauqua Assembly at Fryburg, Aug. 15	
Maine State Ep. League Convention, at Rockland,	July 20-21
Holiness Camp-meeting at West Dudley, Leader, Rev. L. B. Greenwood,	July 21-Aug. 2
Ministerial Institute at East Epping,	Aug. 2-7
Camp-Meeting at Martha's Vineyard (Cottage City), L. B. Bates, Leader,	Aug. 16-24
Weira Camp-Meeting,	Aug. 17-22
Hedding Holiness Association,	Aug. 17-22
Hedding Camp-Meeting Association,	Aug. 24-29

ASBURY GROVE.—Burgess will run between the grove and Wenhams station to meet all trains. The fare will be 5 cents.

JAMES W. HIGGINS, Sec. of Corporation.

POST-OFFICE ADDRESSES

Rev. E. C. BARR, 233 Pleasant St., Providence, R. I.
Rev. A. C. OULT, Hocksett, N. H.

MONTPELIER SEMINARY—ANNIVERSARY WEEK.
—Sunday, June 8, Annual Sermon by the Principal, Dr. E. M. Smith, in Trinity Church. Monday and Tuesday, annual examinations; field sports in p. m.; evening prize contest in declamation. Wednesday, 10 a. m., business meeting of the Alumni Association; 11, address before the Methodist Society by Rev. Timothy Prescott Frost, D. D., of Baltimore, Md.; meeting of the trustees at 2 p. m.; Class Day exercises at 5; annual concert by Music Department in the evening. Thursday, Graduating exercises, followed by the Alumni Banquet. Public Reception by the Principal, in Seminary Chapel, in the evening.

MINISTERIAL INSTITUTE at East Epping, Aug. 2-7.
The New Hampshire Conference Examining Board have completed arrangements, and the young men who are in the course of study in the Conference are requested to be prepared for examination at that time in the studies announced in the program below. The officers have thought best to make some changes from the published list of studies in the Minutes. It is hoped that the young men will avail themselves of the opportunities offered by this Institute. If the preachers who cannot attend the Institute will communicate with the president or secretary, they will see that some arrangements are made for a written examination near them. This Institute comes in connection with the summer school, and this fact will be an additional inducement to be present. Special rates for board will be offered.

PROGRAM

Monday, 7.30 p. m., sermon, Rev. C. U. Dunning.
Tuesday, 8.30 a. m., meeting of the Conference examining board and candidates; 9.30, Greek exegesis, S. B. Quimby; 10.15, Hebrew exegesis, G. W. Russell, J. S. Colby; 11, lecture, S. F. Upham; 2.30 p. m., Harman's Introduction, Roscoe Sanderson; 3.15, Bible Hermeneutics, J. D. Polson; 7.30, lecture, S. F. Upham.
Wednesday, 7.30 a. m., examinations—Harman's Introduction, first year, and the sacraments; 9.30, Greek exegesis, S. B. Quimby; 10.15, Hebrew exegesis, J. S. Colby; 11, lecture, S. F. Upham; 2.30 p. m., Theo. Hency, Methodology, William Woods; 3, Christian Perfection, H. E. Allen; 3.30, lecture, S. F. Upham; 7.30, The Making of a Man, W. F. Thirkield.
Thursday, 8.30 a. m., examinations—Wesley's Plain Account and Harman's Introduction, second year; 9.30, Greek exegesis, S. B. Quimby; 10.15, Hebrew exegesis, J. S. Colby; 11, The Supernatural Book, C. W. Bowley; 2 p. m., Butler's Analogy, L. D. Bragg; 3, deaconess work, Miss Mary E. Lunn; 7.30, Round About Greece (Illustrated), W. F. Thirkield.
Friday, 8.30 a. m., examinations—The Supernatural Book and Butler's Analogy; 9.30, Greek exegesis; 10.15, Hebrew exegesis; 11, Counsels to Young Men, G. W. Norris, O. S. Baketel; 2.30 p. m., Theory of Preaching, William Warren; 3.15, Universal History, William Radden; 4, Remaining Conference studies—free discussion; 7.30, A Bicycle Trip through Europe, C. L. White; 8.30, closing words.

C. W. BOWLEY, Pres.
L. D. BRAGO, Sec.

How to Disinfect.

We desire to mail you free, a valuable illustrated book prepared at great expense. Simple directions on disinfecting in cases of contagious diseases and in everyday life—sinks, sewers, etc. Send your address.

“Sanitas” Co. Ltd., 636 West 55th St., N. Y.

CHURCH ORGANS

Hook & Hastings Co.

Boston, Mass.

EPWORTH ORGANS & PIANOS
For Homes and Churches. In Agents, shipped direct at factory prices. BEST OF TUNING—no money wanted until instrument arrives in good order and is found to be perfect.
Catalogue Free if you mention name and address of your Pastor or refer to this advertisement.
Williams Organ & Piano Co., 51 Washington St., Chicago.

BANGOR DISTRICT EPWORTH LEAGUE ANNUAL CONVENTION, Tuesday, June 23, at Dexter.

The introductory song and evangelistic service will be in charge of Rev. M. LaMarsh. Brief papers will be given by Leaguers upon the Inception, the Successes, the Failures, and the Possibilities of the Epworth League. In the afternoon Rev. H. E. Foss will conduct an Epworth League Round Table, at which every League will be represented through its secretary in three things—its statistical report, its successful methods, and its unsuccessful efforts—and questions. At 4, an address to the convention will be delivered. The evening will be given to a reception to the General Conference delegates, Rev. J. F. Haley and President A. W. Harris of the Maine State College, who will deliver addresses.

Brothers in the ministry, we must take upon ourselves the responsibility of securing the attendance of our Leagues as far as possible, of obtaining good reports for the Round Table, of sending to the executive committee the names of young people who would write brief papers on the topics for the morning, and then of coming ourselves and being prepared for the discussions following the morning papers. This is to be a discussion convention, and must prove helpful to all who attend. We plan to secure the usual reduction in fares on the M. C. & R. and the B. & A. R. R.

The Bangor District Ministerial Association meets and organizes for business during the session at the call of the presiding elder.

JOSHUA M. FROST, Sec. Cons.
THOMAS F. JONES, Ex. Cons.
H. D. KNOWLES.

NEW HAMPSHIRE CONFERENCE SEMINARY AND FEMALE COLLEGE—COMMENCEMENT PROGRAM.
—Friday, June 5, 7.45 p. m., musical recital. Thursday, June 11, written examinations. Friday, written examinations; 7.45 p. m., Junior prize orations. Saturday, 7.45 p. m., Class Day exercises. Sunday, 10.30 a. m., Baccalaureate sermon by Rev. Charles W. Russell, Ph. D., of Boston University Theological School. Monday, 7.45 p. m., Ladies' prize declamations; 8, Senior reception. Tuesday, 11.30 a. m., annual meeting of the trustees; 1 to 5 p. m., reception by the literary societies; 7.45, semi-centennial exercises of V. A. S. Society. Wednesday, 8.30 a. m., closing chapel exercises and awarding of prizes; 11, annual meeting of the alumni; 1.45 p. m., Commencement exercises; 7.45, entertainment; 8.30, reception. Exhibition of the Art Department, in the Art Studio, Monday and Tuesday, June 15 and 16.

ST. ALBANS DISTRICT PREACHERS' MEETING to be held at Highgate, June 15 and 16.
Monday, 7.30 p. m., preaching, E. F. Lowe. Tuesday, 8.30 a. m., devotional service, led by A. W. O. Anderson; business; Review of Legislation Enacted by the General Conference of 1895, G. L. Story; Public and Private Prayer, L. O. Sherburne; Plan of Sermons on Missions, R. H. Smith; Articles of Religion, T. C. P. Taplin; Comparison of the Montreal and Vermont Conferences, G. W. Burke; Sketch, I Chron. 29: 4, J. Q. Angell. 1.30 p. m., devotional service, led by C. E. Lewis; Our Attitude Toward the Roman Catholic Church, W. C. Robinson; Plan of Sermons on Education, M. M. French; Most Consistent Men in American Methodism—1800-1825, R. L. Nanton; 1825-1850, H. Webster; 1850-1875, W. H. Atkinson. 7.30, addresses on the General Rules—1860-1875, C. S. Nutter, 1875-1890, F. Stanley, 1890-1895, S. B. Blake, 1895-1896, D. C. Thacher.

L. O. SHERBURNE, Sec.
C. E. LUTHER, Ex. Sec.
R. J. CHRYSTIE, Com.

Business Notices.

READ the last column on the 15th page for announcement of the latest publications of the Methodist Book Concern.

For Over Fifty Years

Mrs. Winslow's SOOTHING SYRUP has been used for children, for colic, for teething, for all the ailments of infancy, and always with success, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

Dr. Strong's Sanitarium.

Saratoga Springs, N. Y.

For health or pleasure. The appointments of a first-class Hotel. Elevator, electric bells, sun-parlor, and promenade on the roof. Suites of rooms with bath, Massage, electricity, all baths and health appliances. New Turkish, Russian, and Natural Sulphur Water Baths. Dry tonic air. SAKAGAWA waters, croquet, lawn tennis, splendid wheeling. Open all the year. Send for illustrated circular.

Money Letters from May 25 to June 8.

E. E. Abercrombie, J. F. Almy, Mrs. M. B. Arrington, E. T. Adams, A. W. C. Anderson, O. H. Anderson, C. Braden, L. A. Blackwood, F. L. Brooks, Jos. Burnham, T. H. Brown, R. H. Bailey, H. B. Barlett, O. L. Barstow, W. D. Brown, G. H. Butler, Fred. Barter, J. Brackett, M. A. Boyd, F. W. Brooks, M. Cook, E. G. Caine, Mrs. J. C. Caine, J. A. M. Chapman, Mrs. C. J. Clark, Mrs. H. Correll, L. L. Claflin, J. E. Conner, L. A. Colson, Mrs. L. E. Craig, L. M. Cussons, E. T. Curran, C. Cook, Willis Carter, A. Cross, Mrs. G. E. Chapman, Mrs. S. O. A. J. Conites, Mrs. A. Donnell, E. S. Douglas, Mrs. G. W. Day, M. Dickson, L. R. Dorchester, Dodd's Agency, Mrs. E. Darling, W. W. Dewing, A. F. Davis, W. E. Davenport, J. H. Emerson, W. B. Eldridge, M. H. Skrinke, F. M. Estes, Mrs. L. H. Edwards, L. M. Foss, Wm. Fay, W. M. Fries, L. M. Fisher, H. E. Foss, J. W. Fenn, C. P. Flinders, Mrs. O. W. Farwell, N. T. Gorman, C. D. Greenwood, J. S. Gould, Mrs. J. Goodell, Mrs. W. H. Griggs, A. H. Gleason, Mrs. H. H. Glidden, Mrs. G. A. Gane, A. E. Hall, J. P. Howland, H. C. Harris, Joe Hollingshead, Mrs. A. A. Hayden, Mrs. M. N. Howe, Joe Hamilton, L. T. Hunt, Elbridge Haynes, J. Hooper, A. Hitchcock, H. I. Hunt, Mrs. Q. H. Hosley, C. M. Harlow, H. H. Hughes, F. Holway, F. L. Hatch, Mrs. C. K. Hilliker, F. L. Horne, M. H. Holt, T. P. Jones, G. J. Jenkins, L. T. Jette, B. Jackson, A. L. Kuran, A. K. Kider, Mrs. C. E. Keene, C. H. Kibbe, Mrs. E. A. Knight, J. B. Lapham, J. L. Low, H. P. Lusk, M. E. Lusk, L. A. May, U. H. McKee, B. W. Mallett, Jas. Murphy, J. R. Mrs. S. F. Nourse, Geo. H. Newhall, J. H. Newland, Jas. Nixon, Mrs. Wm. Newell, A. E. Nelson, J. B. Nicholson, Mrs. S. Otis, S. Putnam, N. M. Philbrick, Silas Pierce, J. R. P. Frenner, W. H. Patten, J. N. Patterson, Mrs. G. H. Parker, Mrs. E. Patch, A. W. Pottle, D. H. Piper, J. F. Porter, B. J. Pope, Rob. O. Agency, J. W. Poland, A. P. Pillsbury, Mrs. Poland, Farvia & Douglas Co., Geo. H. Regar & Co., F. C. Rogers, C. D. Rounds, Mrs. J. Remington, B. F. Rowland, R. R. Robinson, Mrs. J. Simmons, W. C. Strong, E. E. Savage, H. C. Sanborn, C. O. Saunders, W. Silverthorn, C. M. Staples, W. H. Stetson, Mrs. S. E. Stone, Mrs. C. Savage, F. Streeter, C. W. Spencer, A. L. Smith, J. F. Savage, J. P. Simonton, L. S. Shephardson, Wm. Spaulding, Mrs. B. Sweet, L. S. Starrett, S. J. Smith, D. G. Stone, Mrs. C. O. Stone, C. A. Stenhouse, G. H. Sanderson, J. H. Thompson, J. H. Taber, Mrs. A. C. Tebeau, Mrs. J. S. Thomas, J. G. Toner, S. D. Thomas, J. S. Thomas, Job. Toney, S. C. Vail, G. E. Whitcomb, Mrs. L. Wilkins, W. Wiggins, H. L. Waldron, Mrs. S. A. Wentworth, L. C. Withers, F. E. White, W. J. Wilcox, C. O. Whidden, Mrs. J. Waterman, M. H. Wood, Wm. H. Walker, James Wright, B. T. Wolcott, I. Weston, Mrs. A. E. Wright, W. E. Webster, O. Woodward, H. L. Wriston.

Deaths.

CHASE.—In Ludlow, Vt., May 21, Mrs. Albert A. Chase, aged 68 years, 8 months and 26 days.

Marriages.

ELLINGWOOD.—RICHMOND.—At 26 Bromfield St., Boston, June 4, by Rev. C. W. Wilder, of Holliston, Rufus B. Elingwood, of Leavenworth, Kansas, and Mrs. Esther A. Elingwood, of Stockton Springs, Maine.
CARTER.—HIGGINS.—In South West Harbor, Maine, June 1, by Rev. W. H. Powelson, Rev. A. R. Carter, pastor of M. E. Church at East Machias, and Mrs. Myra E. Higgins, of South West Harbor.
DOWNS.—HAINES.—In Boston, May 27, by Rev. Joseph F. Kennedy, Arthur G. Downs, of Clinton, and Emma G. Haines, of Boston.
NICHOLS.—HALL.—At the home of the bride's father, in Stamford, Vt., June 4, by Rev. George M. Steele, assisted by Rev. John Landry, Rev. Fayette Nichols, of Wilbraham, Mass., and Mary Adelia Hall, of S.

WESLEYAN UNIVERSITY—COMMENCEMENT WEEK.—Sunday, June 21, 10.30 a. m., Baccalaureate sermon by President Bradford P. Raymond, D. D., LL. D. 7.30 p. m., University sermon by Bishop Alpheus W. Wilson, D. D. Monday, 9 p. m., Class Day exercises; 8, Commencement concert by College Glee Club. Tuesday, 9 a. m., Annual business meeting of Phi Beta Kappa Society; 10, Annual business meeting of Alumni Association; 11, Joint meeting of trustees and alumni; afternoon, reunions of the classes of '96, '97, '98, '99, '00, '01, '02, '03, '04, '05, '06, '07, '08, '09, '10, '11, '12, '13, '14, '15, '16, '17, '18, '19, '20, '21, '22, '23, '24, '25, '26, '27, '28, '29, '30, '31, '32, '33, '34, '35, '36, '37, '38, '39, '40, '41, '42, '43, '44, '45, '46, '47, '48, '49, '50, '51, '52, '53, '54, '55, '56, '57, '58, '59, '60, '61, '62, '63, '64, '65, '66, '67, '68, '69, '70, '71, '72, '73, '74, '75, '76, '77, '78, '79, '80, '81, '82, '83, '84, '85, '86, '87, '88, '89, '90, '91, '92, '93, '94, '95, '96, '97, '98, '99, '00, '01, '02, '03, '04, '05, '06, '07, '08, '09, '10, '11, '12, '13, '14, '15, '16, '17, '18, '19, '20, '21, '22, '23, '24, '25, '26, '27, '28, '29, '30, '31, '32, '33, '34, '35, '36, '37, '38, '39, '40, '41, '42, '43, '44, '45, '46, '47, '48, '49, '50, '51, '52, '53, '54, '55, '56, '57, '58, '59, '60, '61, '62, '63, '64, '65, '66, '67, '68, '69, '70, '71, '72, '73, '74, '75, '76, '77, '78, '79, '80, '81, '82, '83, '84, '85, '86, '87, '88, '89, '90, '91, '92, '93, '94, '95, '96, '97, '98, '99, '00, '01, '02, '03, '04, '05, '06, '07, '08, '09, '10, '11, '12, '13, '14, '15, '16, '17, '18, '19, '20, '21, '22, '23, '24, '25, '26, '27, '28, '29, '30, '31, '32, '33, '34, '35, '36, '37, '38, '39, '40, '41, '42, '43, '44, '45, '46, '47, '48, '49, '50, '51, '52, '53, '54, '55, '56, '57, '58, '59, '60, '61, '62, '63, '64, '65, '66, '67, '68, '69, '70, '71, '72, '73, '74, '75, '76, '77, '78, '79, '80, '81, '82, '83, '84, '85, '86, '87, '88, '89, '90, '91, '92, '93, '94, '95, '96, '97, '98, '99, '00, '01, '02, '03, '04, '05, '06, '07, '08, '09, '10, '11, '12, '13, '14, '15, '16, '17, '18, '19, '20, '21, '22, '23, '24, '25, '26, '27, '28, '29, '30, '31, '32, '33, '34, '35, '36, '37, '38, '39, '40, '41, '42, '43, '44, '45, '46, '47, '48, '49, '50, '51, '52, '53, '54, '55, '56, '57, '58, '59, '60, '61, '62, '63, '64, '65, '66, '67, '68, '69, '70, '71, '72, '73, '74, '75, '76, '77, '78, '79, '80, '81, '82, '83, '84, '85, '86, '87, '88, '89, '90, '91, '92, '93, '94, '95, '96, '97, '98, '99, '00, '01, '02, '03, '04, '05, '06, '07, '08, '09, '10, '11, '12, '13, '14, '15, '16, '17, '18, '19, '20, '21, '22, '23, '24, '25, '26, '27, '28, '29, '30, '31, '32, '33, '34, '35, '36, '37, '38, '39, '40, '41, '42, '43, '44, '45, '46, '47, '48, '49, '50, '51, '52, '53, '54, '55, '56, '57, '58, '59, '60, '61, '62, '63, '64, '65, '66, '67, '68, '69, '70, '71, '72, '73, '74, '75, '76, '77, '78, '79, '80, '81, '82, '83, '84, '85, '86, '87, '88, '89, '90, '91, '92, '93, '94, '95, '96, '97, '98, '99, '00, '01, '02, '03, '04, '05, '06, '07, '08, '09, '10, '11, '12, '13, '14, '15, '16, '17, '18, '19, '20, '21, '22, '23, '24, '25, '26, '27, '28, '29, '30, '31, '32, '33, '34, '35, '36, '37, '38, '39, '40, '41, '42, '43, '44, '45, '46, '47, '48, '49, '50, '51, '52, '53, '54, '55, '56, '57, '58, '59, '60, '61, '62, '63, '64, '65, '66, '67, '68, '69, '70, '71, '72, '73, '74, '75, '76, '77, '78, '79, '80, '81, '82, '83, '84, '85, '86, '87, '88, '89, '90, '91, '92, '93, '94, '95, '96, '97, '98, '99, '00, '01, '02, '03, '04, '05, '06, '07, '08, '09, '10, '11, '12, '13, '14, '15, '16, '17, '18, '19, '20, '21, '22, '23, '24, '25, '26, '27, '28, '29, '30, '31, '32, '33, '34, '35, '36, '37, '38, '39, '40, '41, '42, '43, '44, '45, '46, '47, '48, '49, '50, '51, '52, '53, '54, '55, '56, '57, '58, '59, '60, '61, '62, '63, '64, '65, '66, '67, '68, '69, '70, '71, '72, '73, '74, '75, '76, '77, '78, '79, '80, '81, '82, '83, '84, '85, '86, '87, '88, '89, '90, '91, '92, '93, '94, '95, '96, '97, '98, '99, '00, '01, '02, '03, '04, '05, '06, '07, '08, '09, '10, '11, '12, '13, '14, '15, '16, '17, '18, '19, '20, '21, '22, '23, '24, '25, '26, '27, '28, '29, '30, '31, '32, '33, '34, '35, '36, '37, '38, '39, '40, '41, '42, '43, '44, '45, '46, '47, '48, '49, '50, '51, '52, '53, '54, '55, '56, '57, '58, '59, '60, '61, '62, '63, '64, '65, '66, '67, '68, '69, '70, '71, '72, '73, '74, '75, '76, '77, '78, '79, '80, '81, '82, '83, '84, '85, '86, '87, '88, '89, '90, '91, '92, '93, '94, '95, '96, '97, '98, '99, '00, '01, '02, '03, '04, '05, '06, '07, '08, '09, '10, '11, '12, '13, '14, '15, '16, '17, '18, '19, '20, '21, '22, '23, '24, '25, '26, '27, '28, '29, '30, '31, '32, '33, '34, '35, '36, '37, '38, '39, '40, '41, '42, '43, '44, '45, '46, '47, '48, '49, '50, '51, '52, '53, '54, '55, '56, '57, '58, '59, '60, '61, '62, '63, '64, '65, '66, '67, '68, '69, '70, '71, '72, '73, '74, '75, '76, '77, '78, '79, '80, '81, '82, '83, '84, '85, '86, '87, '88, '89, '90, '91, '92, '93, '94, '95, '96, '97, '98, '99, '00, '01, '02, '03, '04, '05, '06, '07, '08, '09, '10, '11, '12, '13, '14, '15, '16, '17, '18, '19, '20, '21, '22, '23, '24, '25, '26, '27, '28, '29, '30, '31, '32, '33, '34, '35, '36, '37, '38, '39, '40, '41, '42, '43, '44, '45, '46, '47, '48, '49, '50, '51, '52, '53, '54, '55, '56, '57, '58, '59, '60, '61, '62, '63, '64, '65, '66, '67, '68, '69, '70, '71, '72, '73, '74, '75, '76, '77, '78, '79, '80, '81, '82, '83, '84, '85, '86, '87, '88, '89, '90, '91, '92, '93, '94, '95, '96, '97, '98, '99, '00, '01, '02, '03, '04, '05, '06, '07, '08, '09, '10, '11, '12, '13, '14, '15, '16, '17, '18, '19, '20, '21, '22, '23, '24, '25, '26, '27, '28, '29, '30, '31, '32, '33, '34, '35, '36, '37, '38, '39, '40, '41, '42, '43, '44, '45, '46, '47, '48, '49, '50, '51, '52, '53, '54, '55, '56, '57, '58, '59, '60, '61, '62, '63, '64, '65, '66, '67, '68, '69, '70, '71, '72, '73, '74, '75, '76, '77, '78, '79, '80, '81, '82, '83, '84, '85, '86, '87, '88, '89, '90, '91, '92, '93, '94, '95, '96, '97, '98, '99, '00, '01, '02, '03, '04, '05, '06, '07, '08, '09, '10, '11, '12, '13, '14, '15, '16, '17, '18, '19, '20, '21, '22, '23, '24, '25, '26, '27, '28, '29, '30, '31, '32, '33, '34, '35, '36, '37, '38, '39, '40, '41, '42, '43, '44, '45, '46, '47, '48, '49, '50, '51, '52, '53, '54, '55, '56, '57, '58, '59, '60, '61, '62, '63, '64, '65, '66, '67, '68, '69, '70, '71, '72, '73, '74, '75, '76, '77, '78, '79, '80, '81, '82, '83, '84, '85, '86, '87, '88, '89, '90, '91, '92, '93, '94, '95, '96, '97, '98, '99, '00, '01, '02, '03, '04, '05, '06, '07, '08, '09, '10, '11, '12, '13, '14, '15, '16, '17, '18, '19, '20, '21, '22, '23, '24, '25, '26, '27, '28, '29, '30, '31, '32, '33, '34, '35, '36, '37, '38, '39, '40, '41, '42, '43, '44, '45, '46, '47, '48, '49, '50, '51, '52, '53, '54, '55, '56, '57, '58, '59, '60, '61, '62, '63, '64, '65, '66, '67, '68, '69, '70, '71, '72, '73, '74, '75, '76, '77, '78, '79, '80, '81, '82, '83, '84, '85, '86, '87, '88, '89, '90, '91, '92, '93, '94, '95, '96, '97, '98, '99, '00, '01, '02, '03, '04, '05, '06, '07, '08, '09, '10, '11, '12, '13, '14, '15, '16, '17, '18, '19, '20, '21, '22, '23, '24, '25, '26, '27, '28, '29, '30, '31, '32, '33, '34, '35, '36, '37, '38, '39, '40, '41, '42, '43, '44, '45, '46, '47, '48, '49, '50, '51, '52, '53, '54, '55, '56, '57, '58, '59, '60, '61, '62, '63, '64, '65, '66, '67, '68, '69, '70, '71, '72, '73, '74, '75, '76, '77, '78, '79, '80, '81, '82, '83, '84, '85, '86, '87, '88, '89, '90, '91, '92, '93, '94, '95, '96, '97, '98, '99, '00, '01, '02, '03, '04, '05, '06, '07, '08, '09, '10, '11, '12, '13, '14, '15, '16, '17, '18, '19, '20, '21, '22, '23, '24, '25, '26, '27, '28, '29, '30, '31, '32, '33, '34, '35, '36, '37, '38, '39, '40, '41, '42, '43, '44, '45, '46, '47, '48, '49, '50, '51, '52, '53, '54, '55, '56, '57, '58, '59, '60,

Our Book Table.

The History of Christian Doctrine. By G. P. Fisher, D. D. New York: Charles Scribner's Sons. Price, \$2.50.

The ecclesiastical historian has the grandest theme of the universe. The Divine enters into the field of the human, and he retraces, in his narrative, the march of God Himself. Christianity is a vast subject, to be studied on four sides. The historian may follow the stream of life in the church, or its activities, or again the course of thought as given in doctrine. The history of doctrine, on which Prof. Fisher here dwells, is in some respects the most interesting part of the record of Christianity. It gives the mind of the church. It is the record of what the greatest and best of Christian people have thought about God and the great redemption brought in through the sufferings, death and resurrection of Jesus Christ.

This admirable book belongs to the International Theological Library, in course of publication by the Scribners, under the literary supervision of Profs. Charles A. Briggs and S. D. F. Salmond. The volume covers the whole field. The author follows the trends of thought along the currents of history from the age of the Apostles to our own. He opens with a clear account of Christian doctrine as apprehended and defined by the primitive church. He then passes to the doctrines as brought out in the East and the West. Following these are the accounts of theological statements in the Middle Ages and the modern world. Though brief, his record is clear and forceful. The picture is distinct though drawn upon a narrow canvas. The author has few equals as a writer on doctrine. To care in investigation and clearness of thought he adds accuracy and power of expression. As a bird's-eye view of the field, we know no work equal to it. It is both learned and popular—learned in its investigations and popular in its presentations. The intelligent general reader will find it a storehouse of information, and the student an admirable manual for review. It is not made up of packages of dried theological speculation; the author rather traces the courses of living thought across the ages. It is a history of Christian people in their thinking, and that thinking is still going on. He tells of the thought-cells in the deep seas of the past as explained by the operations of the workers still busy on the surface. It is the old order projected into the conditions of a new age. The old and the new are complementary of each other. The full meaning of the new is brought out by the old, and the old is best known in the expansion of the new.

Buddhism: Its History and Literature. By T. W. Rhys Davids, Ph. D., LL. D. New York: G. P. Putnam's Sons.

In 1891 fifteen persons interested in the history of religion issued a call for persons of like interest to meet in Philadelphia. The result was an arrangement for three courses of lectures on the general subject. The first course of six lectures by Dr. Davids is contained in the above volume. Prof. Davids is well known to all interested in the study of Indian religions as an earnest investigator and an accomplished Orientalist. He delivered the Hibbert Lectures of 1881, and has published the life of Gautama the Buddha. The present course was delivered to large audiences in 1894-5 in the Lowell Institute, Cornell College, Brown University, Brooklyn Institute, and Columbia College. They were everywhere received with enthusiasm, and are designed to meet the wants of the intelligent general reader as well as the special student. To this end the author keeps to good English and aims at clearness. The features of the subject under review—the history and literature of Buddhism—are brought out distinctly. In the first lecture he deals with the religious theories in India. Then follow lectures on the authority of Buddhism, the life of Buddha, the secret of Buddha, and notes on the history of Buddhism. For a brief treatment the matter is fully and satisfactorily opened; he brings the subject down to date. If it be a little hard for the westerner to understand, our author has made it reasonably plain in this little book.

The Mighty Atom. By Marie Corelli. Philadelphia: J. B. Lippincott Company. Price, \$1.50.

The author has a fresh and striking way of putting things. The criticism most likely to be made on this book is not in the telling, but in the things told. The story is of a thoughtful, unnatural sort of boy, who is ill treated by a brutal father, and "cramped" by his tutor; an inordinate longing for a knowledge of God shatters his nervous system; the death and burial of a little playmate well nigh crazes him, and he hangs himself with a sash of ribbon given him by his mother the night she eloped with a baronet. It is a horrible social cup mixed for the entertainment of the reader. But the draught is too bitter to be swallowed with pleasure. Such incidents of life are hardly worth telling. Most people will prefer to turn them over to oblivion.

The Cavaliers. A Novel. By S. R. Keightly. New York: Harper & Brothers. Price, \$1.50.

This novel relates to the time of the civil war in England. The King and Parliament are at war. The Cavalier maintains the cause of the King, while the Parliament insists on the rights of the people. Cromwell, as the people's favorite, overturns the throne, beheads the King, and becomes Lord Protector of England. The plith of the story is found in the conflict of parties. Thomas Duncombe, a loyalist, goes to Oxford to secure re-enforcements from the royal camps. On the way he had a chance to save Cromwell;

and afterwards, when he came into disfavor and was brought to London for trial, Cromwell, remembering his former service, pardoned him. The Puritan struggle was desperate; the opposing parties fought to the death. The story marks the ebb in the tide as shown by the intermarriage of families from opposite sides.

Extraordinary Cases. By Henry L. Clinton. New York: Harper & Brothers. Price, \$2.50.

In this volume the author, a distinguished New York lawyer, gives some of the most notable legal cases tried in the New York courts. Some of them may be classed among the *causes célèbres* of their times. The most eminent lawyers were engaged; the trials were judicial battles. Some of them were long in court, while in others final judgment was early reached. Besides the rigid lines of attack and defence, the volume contains a large number of anecdotes of judges, lawyers, journalists and witnesses. It is a book of entertainment as well as of instruction.

By Oak and Thorn: A Record of English Days. By Alice Brown. Boston: Houghton, Mifflin & Co. Price, \$1.50.

The eleven chapters of this little volume contain a record of impressions made by visits to various parts of England. The author made pilgrimages in Devon to the haunts of the Doones, the land of Arthur, the Brontë country, and to that of the Cranfords. The chapters are both elegantly written and chatty. The author knows how to observe and "reminisce" in easy and graceful style. The later literary shrines of England are made familiar to us. The book is free from dull pages.

Cold Dishes for Hot Weather. By Ysaquiro and La Marca. New York: Harper & Brothers. Price, \$1.

The hot season takes the cook's and the house-keeper's ingenuity. The appetite is then most capricious, and the securing, preservation and preparation of food most difficult. The service of food à froid is not as well understood here as in Europe. This little volume gives "terse receipts" which include all divisions of the bill of fare from consommé through fish, meats, poultry, game and salads to desserts of various kinds. The main receipts are for made dishes with piquant seasoning for sharpening the appetite. Though designed for summer use, many of the dishes serve excellently well for lunches during any part of the year.

The Art of Living Together. By R. F. Horton, D. D. New York: Dodd, Mead & Co. Price, 50 cents.

This is a little book on the most important of arts—the art of getting on with our fellow beings. We must get on with them; we cannot get on without them. How to get on comfortably and advantageously is the question that the author attempts to answer. He tells how to live together in the family, in constrained relations, in wedlock, and in social and religious intercourse. All his directions may be summed up in the Golden Rule—love to God and to our neighbor. The book abounds in sound sense and practical suggestions for avoiding difficulties and making the most of life.

Handbook to the Labor Law of the United States. By F. J. Simson. New York: Charles Scribner's Sons. Price, \$1.50.

This is a manual of the laws in the United States regulating labor. For the most part the author satisfies himself with indicating the nature of the law without the reasons or probable outcome. He dwells upon the labor contract, the statutes regulating labor, the political and legal privileges of laborers, trades-unions, profit-sharing, and regulation by the State. It is probably the most complete and accurate manual of the kind ever published in the country.

Biennial Elections. By Raymond L. Bridgman. Boston: D. C. Heath & Company.

Mr. Bridgman, an intelligent and able journalist, who has made a study of legislative questions, comes out in this little volume in favor of annual elections. There are, of course, two sides to the question. Biennial elections and sessions would reduce the expense one-half, while the friends of reform claim that the legislative interests would be as well or better cared for. Mr. Bridgman takes issue with this view. He claims that the public interests demand annual sessions, and that the political health of the body can be assured only by the annual certification of the voters. The volume has value, not only for the author's opinion, but for the facts it contains. Whatever may be thought of his opinions, his data are always reliable.

Out of Town. With illustrations by Rosina Emmet Sherwood. New York: Harper & Brothers. Price, \$1.50.

Though delightfully written, this is a story only in an accommodated sense. The series of fragmentary sketches, giving scenery and conditions of society, are held together by a slight thread of romance which happily results in marriage. The author touches nature in a graceful way and

humorously describes the types of rural life and manners. The characters are really drawn from life, but the task is so well performed as to become a work of art. What reader would not be ready to take oath that he had seen Uncle Chad and had conversation with Sibley? Perhaps the most amusing passage in this volume is Miss Miller's idea of modern art. The book is eminently healthful.

Tom Grogan. By F. Hopkinson Smith. With illustrations by Charles S. Reinhart. Boston: Houghton, Mifflin & Company. Price, \$1.50.

The author of this story is a man of versatile genius. Matters within his range he treats with exceptional ability; but what he has undertaken in this volume seems hardly to come within his scope. "Tom Grogan" is a labor story; and it is plain to see that it tells against the man of toil. He makes him a restless, uneasy, hard man, ill disposed to accept the situation offered to him. Mr. Smith seems hardly to have looked into the conditions under which the laborer comes upon the stage, with the chances against him. If he means by his rough and ungoverned characters to represent the ranks of honest and honorable labor, he has certainly missed the mark. If he did not mean to represent honorable labor the story has no pertinency or meaning. The novelist must give representative characters and incidents, or he becomes a mere caricaturist and deceiver. It is very plain the sympathies of the author are with capital. He evidently designed to set forth labor by the poorest elements found in the ranks of the toilers. There are exceptional persons in the English aristocracy; but would it be fair or truthful to set them up as the representatives of a body in which are found large numbers of intelligent and honorable men? There was one black sheep in the flock of our Lord; but would the novelist be warranted in selecting Judas as his chief character in a story of Christian life? Would not that imply that all other disciples were like Judas? The novelist is supposed to give, in his ideal people, representative characters. This we think this author has not done. He has given exceptionally bad cases to represent the average, which cannot fail to be a great drawback to his book.

Magazines.

—Armenia today presents the burning question of the world. The Turk, with Mrs. Partington's broom, is attempting to turn back the waves of Western civilization. Though he has worked hard, the laws of the universe and of Christianity are against him, and will be likely to overwhelm him in the coming years. The *Contemporary Review* for May is both full and able on this great question. The number opens with a discussion of "The European Question," which involves and finds its main difficulty in the "Eastern Question." We have had the question presented from other sides, and, in this article, Jules Simon renders the French view. He of course finds the centre of the question in the English occupation of Egypt. Let England get out of Egypt, and there will be no further European problem. However much we may doubt this as a final solution, we are glad to have the Frenchman's view; he has a part of the truth. But the European Question extends beyond Egypt. If Egypt should be taken out of the way, there would be a new Egypt as troublesome as the old one. "Armenia and the Powers" is the discussion of the same worldwide question—the uplifting of another fold of the Mitgard serpent whose length extends around the world. In an article on "Egypt and Israel," Flinders Petrie furnishes a valuable account of his finds in excavating six temples near Thebes. One slab of black syenite contains lengthy inscriptions, which are translated for this article and show the intimate connection of the Jews with the Egyptians in the reign of King Merenptah. E. H. P. makes an earnest plea for Russia. Vernon Lee tells of "Art and Life." W. Barry furnishes "A Fresh View of Dean Swift." E. W. Harwill wants "An English Bible." E. Lyttleton has a word for "Woman Suffrage." G. E. Buxall considers "London as the Capital of the Empire." The *Contemporary*, always first-class, has no number better than that for May. The questions are timely and ably treated. There is no article in the number the intelligent reader can afford to pass unread. (Leonard Scott Publication Co.: 231 Broadway, New York.)

—For the past few months South Africa has been a point of unusual interest. The whole "Dark Continent" is being rapidly involved in the Eastern Question. The discovery of gold in the south hastened a crisis whose outcome is not yet. In the *Fortnightly Review* for May Mr. H. L. W. Lawson gives the "Rhodesian Af-

fairs," and Rev. W. Grewell expounds "The High Commission of South Africa." The leading article on "Tories or Opportunists?" is a re-canvass of Lord Salisbury's party, which Mr. Traill insists should be called the party of opportunists. In 1681 parties in Oxford interested themselves in sending evangelical missionaries to India, and in this they were favored by the Company's officers. This Sir W. W. Hunter gives as "A Forgotten Oxford Movement." W. S. Lilly provides a fresh exposition of "The Theory of the Ladicous." "The Integration of the Empire" must be the result of slow growth rather than of any single parliamentary act or agreement of the British colonies. "Czar and Emperor," by Karl Blind, claims that the use of the term Emperor is older than Peter the Great, who "opened the window of Russia toward Europe" and caused the claim of emperor to be recognized by the Western nations. "The Women of George Meredith" is a critical and appreciative study of his characters by Garnet Smith. St. George Mivart has a learned study of the opusculum in "Life from the Lost Atlantis." The last article deals with "National Education," in a symposium, which considers Diersell's views on the subject, and reasons for the school board rate, and secondary education. (Leonard Scott Publication Company: 231 Broadway, New York.)

—Queen Victoria has the double honor of a very long reign and of enjoying the results of a marvelous advance in general knowledge, science and wealth. Never before has man gained so fully nature's secrets and the mastery over the material world. In the *Westminster Review* for May Mr. D. F. Hannigan shows that the Victorian Age is great in literature as well as science. The critics have often assumed the contrary, claiming that while science has made great advances, the literature of the age has been dwarfed. The thirteen articles of this number of the *Review* are solid and sensible, treating with clearness and strength the various subjects in hand. Mr. Stoddard Dewey leads in "The Triumph of Sunday Opening," and is followed by a symposium on the same subject. This relates to the opening of the National Museums to the people on Sunday. The "Survey of Events" contains a glance at the checkboard of Europe, especially in its outlook into the "Dark Continent." Then follows W. Hammond Robinson's "Resurrection of Liberalism." "Sir John Seeley," by Maurice Todhunter, is a critical and suggestive article on Sir John's work on the growth of British policy, just given to the public. J. F. Hewitt shows that "Hindu Civilization under British Rule" has been making constant advances. "The Note-Books of Samuel Taylor Coleridge" abound in bright and suggestive observations, of which we have samples in the article by Clarence Waterer. "Superannuation for Elementary Teachers" and the "Making of woman" are strongly written on the line of important reforms. T. M. Hopkins unrolls the "Agricultural Depression." R. Newton, in "Facts about Queensland," discloses the real cause of her backwardness. The number is an excellent one. (Leonard Scott Publication Company: 231 Broadway, New York.)

TO—
Cure
That
Cough

or Colds of any kind, Bronchial Troubles, Sore Throats, Asthma, or any Lung Disease, there is nothing equal to

ADAMSON'S
BOTANIC
Cough Balsam.

It brings relief with the first dose. Soothes irritation, heals the lungs and throat, and in a few days effects a perfect cure. It has been 30 years in existence, and once used is always kept in reach.

10,000 TESTIMONIALS.

\$5,000 Reward for a single one not genuine.

PRICES 35 and 75 CTS A BOTTLE.

SOLD BY ALL DRUGGISTS.

BLIMYER BELL CHURCH BELLS. ALL KINDS, BIG AND LITTLE—BIG CHURCH AND SCHOOL, FIRE, FACTORY AND FARM. Write to Cincinnati Bell Foundry Co., Cincinnati, O.

BELLS all kinds, big and little—big Church and School, Fire, Factory and Farm. AMERICAN BELL FOUNDRY CO., NORTHVILLE, MICH.

FAVORABLY KNOWN SINCE 1826. **BELLS** CHURCH, SCHOOL & OTHER. PUREST BEST. **MENEELY & CO.** WEST-TROY, N.Y. BELL-METAL CHIMES, ETC. CATALOGUE & PRICES FREE.

Buckeye Bell Foundry E. W. Vandewater Co., Cincinnati, Ohio. Bell and Tin. Highest Award at World's Fair. Gold Medal for Mid-water Pipe. Price, terms, etc., supplied free.

MENEELY BELL COMPANY CLYTON H. MENEELY, General Manager, (Troy, N.Y. & New York City, Manufacturers of Superior Quality.

Foundry Established in 1796 by PAUL REYNOLDS. **BELLS and CHIMES** of Copper and Tin. **BLAKE BELL CO.** Boston, Mass.

These lights are
Substitutes for Sunlight
and they are about as near like it as other
soaps are like



Sunlight Soap

which washes everything from linen to laces
easily, quickly and perfectly, and has the largest
sale in the world.

Lights home work.
Lever Bros., Ltd., Hudson & Harrison Bldg., New York.

Obituaries.

Merithew.—Rev. Hugh Ross Merithew was born at Searsport, Maine, March 4, 1827, and died at Friendship, Me., April 22, 1896.

His early life was spent in the public schools and on shipboard, and later in Boston and New York. As he often expressed it, "Life was rather an aimless affair," like that of many young men. But in November, 1852, this "aimless" young man was converted at a service in Tremont St. M. E. Church, Boston, and from that day a great purpose possessed his soul, and his fine natural abilities were all in line for rightness. He immediately began a course of study at Kent's Hill, but such was his zeal to preach the Gospel that the following summer he was appointed to Windsor, where he remained until the spring of '56. April 23, 1856, he married Maud L. Fletcher, of China, Me., who proved an efficient helper in his chosen work in the following May he was appointed to Friendship and South Waldoboro, where a splendid year's work was done. Seized with pneumonia a few weeks before Conference, he survived his re-appointment but two days. Easily taking first rank in a fine class, he was held in high esteem by the East Maine Conference as a young man of great promise. He would have been admitted to full connection at his last session but for his illness.

There seemed to be no weak spot in his administration; all departments of work were well cared for; he was an ill-tempered man that could be trusted anywhere. General sorrow pervaded the community where he ministered. He seemed to realize that his end was near, but said little. His last chapter was John 17, when he repeated, "And this is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent."

His mother, a brother and sister, and his wife, to whom he had been married but one short year, are left to mourn their great loss. The funeral services were held at the Methodist church in Friendship, April 25, conducted by the presiding elder and Rev. Messrs. Plummer, Bradlee, Phinix, Mosser, Haskell, and Clancy of the Baptist Church. W. W. OGDEN.

Dickey.—Col. Asa M. Dickey, son of Adam and Anne (Merrill) Dickey, was born in East Orange, Vt., March 10, 1821, and died at his residence in Bradford, Vt., June 27, 1896.

His grandfather, Adam Dickey, was a soldier in the Revolutionary War, enlisting from Londonderry, N. H., where he was born, as was also the father of Col. Dickey, but soon after the Revolution the family removed to Topham, Vt., when there were but four other families in that town; and there the grandfather died in 1840 at the age of ninety.

The subject of this sketch was apprenticed to an older brother, who was a bricklayer, when fifteen years of age; he served an apprenticeship of three years, and at a later period worked at the trade again for a short time. He was led to believe, however, that it would be wise to seek a better education, and after obtaining what he could from the district schools he entered the Methodist Seminary at Newbury. He taught several terms of school at about this period, and planned to make teaching his life-work; but under the advice of one of his teachers he was led to turn his attention to the study of law. For this purpose he entered the office of Hon. John Colby at Washington, and later was with Hon. E. B. Wilson, of Chicago, afterward of Madera, Wis. Mr. Dickey remained with Judge Wilson from the spring of 1843 till admitted to the bar in 1845, at the June term of Orange County court.

He opened a law office in West Topham, and obtained a good practice, in which he achieved marked success. In 1850, before reaching the age of thirty, he was elected State's attorney for the county, and was re-elected in 1851. The following year he removed to Wells River and entered into partnership with Hon. C. B. Lewis. The firm had an extensive legal business, being counsel for the Boston, Concord & Montreal and the White Mountain railroads, then in process of construction. He severed his connection with the firm in 1856, and opened an office in Bradford, where the remainder of his life was chiefly spent, except the period from 1870 to 1880 when he was in St. Johnsbury, in partnership with W. P. Smith.

Though experiencing a painful and serious difficulty with his eyes at the outset of his professional career, which resulted in permanently impaired sight, and though hampered at times by ill health as well as by defective vision, Mr. Dickey took high rank as a lawyer, commanding a large and lucrative practice, and was notably successful in conducting the cases with which he was entrusted. He was an active and influential member of the Democratic Party in his native State, and was much in demand as a political speaker both in Vermont and New Hampshire. He was chairman of the Democratic State committee in the canvass of 1853, which resulted in the election of John S. Robinson as Governor, by whom he was appointed chief of staff with the rank of colonel. Mr. Dickey was a delegate to the Democratic National Convention in 1860. In 1869 he represented Bradford in the State Legislature, was the Democratic candidate for speaker, and served on the judiciary committee. He was twice the candidate of his party for representative in Congress and once for United States Senator. He was appointed postmaster at Bradford by President Cleveland during the first administration of the latter. He was also for two years president of the corporation of Bradford village.

Mr. Dickey was converted in 1841, and the circumstances connected with his conversion were peculiar and interesting: It was a season of great apathy and indifference in religious matters in the church he attended at West Orange, in which place he was teaching at the time. One stormy Sunday in December there were only about a dozen present at the place of meeting, and the minister being absent, it was at first thought best not to attempt to hold any service; but at the suggestion of one of the deacons, who decided to have a season of prayer. At its close, to the astonishment of all, Mr. Dickey arose and with much emotion told the people that he had decided to become a Christian; that in the silent watches of the night he had made this firm resolve. The demon arose, and with trembling voice, while the tears were down his face, said to his brethren, "I believe the Lord is about to do a great work in this place." A prayer-meeting was appointed for that evening at the church; many were present, and great interest was manifested. Another meeting was appointed for the next night, and for forty consecutive nights and many days the meetings were continued with increasing interest till almost every one in that region had been converted, including profane men thought to be beyond the pale of mercy. Mr. Dickey taught during the day and attended the meetings every night, taking an active part in them for this entire period. Elder Cummings, a Free Baptist, was the minister in charge, other ministers as-

stating. Mr. Dickey united with the Free Baptist Church at the time, but was even then a Methodist in sentiment, and after taking up his residence in Bradford he united with the Methodist Episcopal Church, and remained in that communion to his death, becoming prominent and influential in its affairs. He was one of the lay delegates from Vermont to the General Conference in 1873 and again in 1876. In 1880 he was appointed lay delegate to the Ecumenical Conference in London, but ill health prevented his attendance.

Mr. Dickey was married, July 9, 1846, to Harriet M., daughter of John and Lucy (Wood) Chubb, of Corinth, a most estimable and accomplished Christian lady, and for nearly half a century they lived happily together. Of the three children born to them, two daughters died early. The only son, George A. Dickey, is a well-known lawyer and the present efficient postmaster at Bradford.

The funeral took place the Saturday following Mr. Dickey's death. Rev. Gov. Rowell Farnham, who was committed to the arrangements. Stores and places of business were closed. After prayer at the family residence the funeral took place in Grace Church, Rev. A. J. Hough, a former pastor, delivering the sermon, in which he paid high tribute to the general character of the deceased and to his qualifications as a paragon. The pastor of the church, Rev. F. W. Lewis, assistant pastor Rev. W. S. Spencer, Rev. A. W. Ford, and Rev. H. T. Barnard, of the Congregational Church, participated in the services.

While the loss must naturally be longest and most deeply felt by the immediate family circle, whom he commended to the grace of the Divine Comforter, Colonel Dickey will long be missed by the community and by the church of which he was a member.

Hovey.—Mrs. Lucy Ellen (Chamberlain) Hovey was born in Albany, Vt., Nov. 4, 1824, and died in Fyallup, State of Washington, May 8, 1896, aged 71 years and 6 months.

She was united in marriage with Mr. John B. Hovey, of Albany, Vt., May 26, 1850. There were born to them three children—one son and two daughters. The youngest daughter died when thirteen years of age, the other children grew to maturity and married. While the loss of her youngest daughter was a great sorrow to her, yet the greatest sorrow of her life was the providential stroke that called her to witness the death of her husband and son on the same day. This took place in the winter of 1890. From this affliction she fully recovered.

Some four years ago she went to the State of Washington to make her home with her married daughter, Mrs. Kimball. When it was decided that the family should return to Albany, her native town, where she might spend the remainder of her life, in the presence of the green hills so familiar to her and with friends and old neighbors, her cup of joy was overflowing. But in the midst of preparation for the long journey, the crisis came, and these prospects were all blighted. She said, however, "It is all right. Say to my friends and dear ones, 'Good-by,' and pass away in the triumph of faith and in the glorious hope of immortality."

Her body was brought to Vermont and buried in the home cemetery by the side of her husband. The funeral services were conducted at the old home where she had lived so many years. Mrs. Hovey was converted in early life and united with the Methodist Episcopal Church of her native town. Mr. Hovey was a Baptist, yet they agreed to happily disagree in non-essentials, and their lives flowed on together smoothly. While the Baptist Church in Albany continued its organization and maintained services they alternated in their attendance on the Baptist and Methodist services.

Mrs. Hovey was an earnest, devoted Christian, loyal to her church and God, never swerving from what she considered truth and duty. She will be greatly missed by a large circle of friends and relatives, by the church which she so dearly loved, and the members of which she so highly prized; but by none so greatly as by the daughter and her family. May rich grace through Jesus Christ rest upon those who remain to mourn, and may all meet her, with other loved ones, at the "Beautiful Gate." S. DONALDSON.

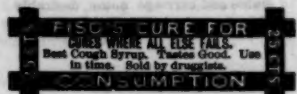
Smith.—Mary Emily Smith, wife of Isaac Deering Smith, was born in Tufordboro, N. H., Jan. 30, 1823, and died at her home in Exeter, N. H., May 10, 1896.

Mrs. Smith was the daughter of William and Betsey Chamberlain. She dedicated her life to God in girlhood. At the early age of eighteen she was converted, and at once joined the "Christian Church" of Wolfboro. Three years later she was married to I. D. Smith, of Tufordboro, and became with him a member of the Methodist Episcopal Church of that town. After a short residence subsequently in Eliot, Maine, Mr. and Mrs. Smith removed to Exeter, N. H.

It was through their influence largely, with that of Mr. Henry Little, that Methodist preaching was commenced in 1860 in "Mission Hall" in Exeter. The following year the Unitarian church, occupying the most eligible location in the center of the town, came into the market, and the Methodist people, though few in number, were quick to see their providential opportunity. Presiding Elder James Pike was invited to the home of Mr. and Mrs. Smith for consultation. The result was so favorable that, in fact, would doubtless have seemed impracticable to anything but genuine consecration and invincible faith. The morning after the conference with the little circle of true believers, however, Elder Pike remarked to Mr. and Mrs. Smith: "There is one thing about it, if you can shoulder one end of that Methodist house, I'll shoulder the other." With resolution like this in both elder and people the enterprise could only be successful, and the accessible and commodious structure, which Methodists of Exeter have ever since occupied, was secured.

Methodist preachers always found a hearty welcome at the Smith table and beside. The home was a favorite place, also, for social meetings of the society. In them, as in all the years since her conversion, Mrs. Smith especially excelled a persuasive influence. She was strong in exhortation and especially mighty often in prayer. Not a few though her personal influence was led to seek the Saviour and to date their earliest moving convictions of duty from those ever memorable days.

At the ripe age of 73, after fifty-five years of service for the Master she so much loved, Mrs. Smith was called to her reward. A husband and two children—a son and a daughter—survive her. But many more unite with those who knew her best to say: "The memory of the just is blessed." J. H. EMERSON.



It's easy to feed

some people, but proper nourishment for the invalid, convalescent and dyspeptic is hard to obtain.

Somatose

Is a perfect Food and Tonic for the pale, thin anemic, dyspeptic and overworked.

Somatose strengthens and nourishes; restores the appetite and increases the weight.

Somatose is for sale by all druggists in 2-oz., 4-oz., 1/2 and 1-lb. tins.

Somatose - Biscuit, palatable and strengthening. Runkel Bros.' Somatose - Cocoa, for nursing mothers, invalids and convalescents. A pleasant and strengthening beverage for table use. Runkel Bros.' Somatose - Chocolate for cooking and drinking.

All druggists. Descriptive pamphlets free of Schickelstein & Co., New York, Sole Agents.

CHURCH REMODELING.

THOMAS W. SILLOWAY,

Church Architect, 10 Park Square, Boston.

Mr. Silloway's long practice in building or remodeling over 400 church edifices enables him to save and utilize all the valuable parts, and for a comparatively small outlay produce a building preferable to a new one of much greater cost. He proposes to continue the work of remodeling as a specialty, and tenders his services to committees who would practice economy, and where the means are limited.

Educational.

BOSTON UNIVERSITY LAW SCHOOL.

New Hall, Ashburton Place, Boston, Mass.

Opens Oct. 7.

BOSTON UNIVERSITY

School of Theology.

Free rooms and free instruction in the heart of Boston. Opens Sept. 24. Address the Dean, M. D. Budd, 2 Somerset St., Boston, Mass.

STATE NORMAL SCHOOL,

FRAMINGHAM, MASS.

Entrance Examinations THURSDAY, June 25, and TUESDAY, September 8, 1896.

For Circulars address MISS ELLEN HYDE, Principal.

STATE NORMAL SCHOOL,

BRIDGEWATER, MASS.

Regular and special courses for the preparation of teachers. Entrance examinations June 25-26, Sept. 8-9. For circulars address, ALBERT G. BOYDEN, Principal.

SAUVEUR AMHERST SUMMER SCHOOL.

July 5th - August 1st, at Amherst College. Twenty-eight courses offered. Program free. Address Prof. W. L. MONTAGUE, Amherst, Mass.

BROOK ISLAND, East Greenwich.

East Greenwich Academy.

Founded 1823. Both sexes. On Narragansett Bay. Steam heat and electric light. Endowed. Twelve courses. \$300 a year. S. P. & S. Write for illustrated catalogue.

F. D. BLAKESLEE, D. D., Prin.

THE musical atmosphere means

much to the earnest student. Arithmetic one hour, music the second and grammar the next, does not make the musician.

Send to Frank W. Hale, business manager, at Boston, Mass., for prospectus, giving full details. We send it free, of course.

New England

Conservatory OF MUSIC

at Boston, Mass., for prospectus, giving full details. We send it free, of course.

East Maine Seminary.

Bucksport, Maine.

Rev. A. F. Chase, Ph. D., Principal.

Spring Term opens March 16.

Our preparatory, Scientific, Academic, Normal, Art and Musical Courses. Military Tactics, Business College, with first-class instruction. Location unsurpassed. Easy of access by boat or by rail. Terms low. Send for Catalogue.

The Principal of Lasell Seminary,

AUBURNDALE, MASS.,

earnestly requests those desiring place in this school for September, 1896, to send soon for catalogue and forms of application. As resident pupils in large number keep their place, and vacancies are few after the first half year, a catalogue considered early, and required social references and present teachers' certificates - forms supplied - returned promptly, will relieve both parties from much "wear and tear" in the summer of 1896.

Thoughtful parents and guardians will find it most satisfactory to see the school at its work the teachers in their classes; the Studio, the Gymnasium, Swimming Tank, Scientific Cooking Rooms, and Laboratory as they are used in school session; also the dining-room, sleeping and reception rooms, as the girls in residence have them, rather than in vacation, when much is in process of renovation, most teachers absent etc., etc.

In this way also the applicant becomes prepared to secure promptly any vacancy occurring at Christmas or Easter of the current year, if she is registered on the waiting list, preference being given to those best furnished in requirements.

Address for illustrated catalogue,

C. C. BRADON, Principal.

NEW ENGLAND

Methodist Book Depository.

New England Conference

--Minutes--

Centennial Edition.

We have but 250 copies left and those who desire additional copies should secure them NOW. Price, to preachers,

25c. or 35c. postpaid.

to all others

30c. or 40c. postpaid.

A limited number will be bound in cloth.

Price, 75c. or 90c. postpaid.

A New Book,

by the author of Beside the Bonnie

Brier Bush.

The Mind of the Master,

By John Watson, D. D.

(Ivan Macdaren).

12mo, cloth, price, \$1.50.

CHAS. R. MAGEE, Manager,

38 Bromfield St., Boston.

Educational.

Wesleyan Academy.

Wilbraham, Mass.

Spring term of 79th year

opens Wednesday, April 1, 1896.

Rev. WILLIAM R. NEWHALL,

Principal.

THE

Fisk Teachers' Agencies

(Incorporated.)

EVERETT O. FISK & CO.,

Proprietors.

4 Ashburton Place, Boston, Mass.

10 Fifth Avenue, New York, N. Y.

1915 24th St., Washington, D. C.

85 Wabash Avenue, Chicago, Ill.

10 King St., West, Toronto, Can.

409 Century Building, Minneapolis, Minn.

107 Keith & Perry Building, Kansas City, Mo.

70 Cooper Building, Denver, Colo.

28 Hinson Block, Los Angeles, Cal.

Send to any of the above agencies for 100-page Agency Manual, free. Correspondence with employers is invited. Registration forms sent to teachers on application.

Large numbers of school officers from all sections of the country, including more than sixty per cent. of the Public School superintendents of New England, have applied to us for teachers.

We have filled positions at salaries aggregating more than

\$6,000,000.00.

New Hampshire Conference

Seminary and

Female College.

51st year.

Winter term begins Dec. 9, 1895.

Holiday recess, Dec. 31-1895.

Winter term ends March 13, 1896.

Spring term begins March 24, 1896.

Spring term ends June 8, 1896.

Fall term opens Sept. 10, 1895.

Students prepared for College. Seminary courses in Science, Art, Music, Elocution

French, German, Greek, Latin, Literature and

Stenography. Good Commercial Department.

Beautiful for situation among the hills of the

Granite State. Bracing air. Pure spring water.

Excellent board. A Christian home under the

supervision of the teachers of the faculty who

are members of the household.

Send for a Catalogue to the President,

Geo. L. PLIMPTON, President.

Tilton, N. H.

ZION'S HERALD.

Founded 1823.

SUBSCRIPTIONS

Per Year, Postage Prepaid, \$2.50

Ministers and their Widows, 1.00.

THE DATES following the name of each subscriber indicate the year and month to which it is paid.

DISCONTINUANCES. - Papers are continued until there is a specific order to stop, and until all arrearages are paid, as required by law.

SUBSCRIBERS wishing to stop a paper, or change direction, should be very particular to give the name of the post-office to which it has been sent, and the one to which they wish it sent.

REMITTANCES may be made by Money Order (post-office or express) Bank Check or Draft. When neither of these can be procured, send money by Registered Letter.

FOR ADVERTISERS it is one of the BEST MEDIUMS that can be employed for New England. It has a large circulation in the household home. Cards with advertising rates sent on application.

Specimen Copies Free.

All letters of Remittances, or relating to Renewals and Subscriptions, and other Business Matters connected with the paper, should be addressed to

A. R. WEED, Publisher, 36 Bromfield St., Boston

For Dyspepsia

Take Horsford's Acid Phosphate.

Dr. T. H. Andrews, late of Jefferson Medical College, Philadelphia, Pa., says: "A wonderful remedy which gave me most gratifying results in the worst forms of dyspepsia."

Review of the Week.

Tuesday, June 2.

- Festivities at Nashville over the 100th anniversary of the admission of Tennessee to the Union.
- The "Bermuda's" registration papers revoked; unless some other Government registers her, she cannot go to sea.
- Two negroes lynched at Columbus, Ga.
- The insurgents in Crete proclaim the union of that island to Greece.
- A cholera riot in Cairo; the Governor wounded; the police fire on the mob.
- The Grand Army of the Republic warned by its commander-in-chief to keep out of politics.

Wednesday, June 3.

- The Senate passes the Anti-bond bill by a vote of 32 to 25; the House passes the River and Harbor bill over the President's veto.
- St. Louis appropriates \$100,000 for the relief of the sufferers by the tornado.
- The Greeks eager to annex Crete; King George opposes the plan.
- The Twentieth Annual Council of the British Women's Temperance Association meets; Lady Henry Somerset gives the address.
- Cambridge celebrates her fiftieth anniversary as a city.
- Governor Wolcott vetoes the Whitney Pipe Line bill.
- Gen. Pittsburgh Lee, the new consul general to Havana, arrives in that city.

Thursday, June 4.

- Col. Portuendo, with arms and one hundred men, lands in Cuba; the largest expedition yet.
- Thomas Dawley, one of the Harper's artists, arrested in Cuba.
- The Illinois Steel Works, Chicago, shuts down; 1,500 men out of employment.
- The Senate passes the River and Harbor bill, 56 to 5; the measure becomes a law.
- The Chinese army defeated by the Kansu rebels.

Friday, June 5.

- Death of Austin Corbin, of New York, by being thrown from his carriage in Newport, N. H.
- More than 70,000 Sunday-school children in the Brooklyn annual parade.
- The American Guild of Organists organized, with Dudley Buck as honorary president.
- The Pretoria prisoners, Hammond, Rhodes, Farrar and Phillips, to be released from custody today.
- An arbitration conference being held at Lake Mohonk.
- The Senate passes the Filled Cheese bill.

Saturday, June 6.

- Equestrian status of Gen. Meade and Hancock unveiled at Gettysburg.
- The "black plague" spreading in China.
- Spanish anarchists again active.
- The "St. Paul" breaks the Southampton record by nearly two hours—6 days, 5 hours and 32 minutes.
- Fifty naval cadets graduate at Annapolis.
- The French expedition to the Niger routed by the natives.
- The Niagara Falls hydraulic power plant sold to Morton, Bliss & Co., New York bankers, for \$4,000,000.
- Mexico sends out her first naval scientific expedition on board the war-ship "Yaragosa."
- Yellow fever and small pox prevalent among the Spanish troops in Cuba.

Monday, June 8.

- The Egyptian forces drive the Darvishes southward, killing nearly 1,000.
- A bomb thrown into the crowd during the Corpus Christi procession in Barcelona; seven killed and forty injured.
- Five appropriation bills still hung up between the two houses of Congress.
- The President vetoes the Deficiency bill on account of the French spoliation item; the House sustains the veto, amends the bill, and passes it.
- Death, in Paris, of Augustus S. Chase.

Royal

ABSOLUTELY PURE

Baking Powder

A cream of tartar baking powder. Highest of all in leavening strength.—Latest United States Gov't Food Report.

ROYAL BAKING POWDER CO., New York.

president of the Waterbury Watch and Clock Companies.

— M. Andrée's expedition to the North Pole sails to Spitzbergen.

— An agreement with Mexico signed; troops of either country to cross the border in pursuit of outlaws.

— Nearly 8,000 killed and injured in the disaster on the Hodynsky Plain, Moscow.

— The Johannesburg reform leaders not yet released; their case postponed till the 11th inst.

Cures, absolute, permanent cures have given Hood's Sarsaparilla the largest sales in the world and the first place among medicines.

The Conferences.

(Continued from Page 15.)

of a program. Mrs. Hambleton gave the sisters some timely advice, and, from the goodly number of new members present, Mrs. Stubbs and Mrs. Dargin told of the meetings of the Springfield Association. While the hosts were engaged in serving the bountiful lunch, Mr. Walker rendered sweet and familiar selections on the piano. All joined heartily in the vote of thanks to the hosts for a most enjoyable afternoon.

A. M. THRELL, Cor. Sec.

The Central Circuit Epworth League, embracing in its limits fourteen leagues on as many churches situated on the North and South Districts, with South Framingham as a centre, held a quarterly convention in Saxonville Friday, May 1, afternoon and evening.

The program had been arranged with great care by the circuit cabinet under the leadership of the president, Miss E. M. Houghton, who proved herself a successful general and a model presiding officer. Everything moved with the regularity of clockwork, and every part assigned was filled. Rev. J. A. Day, of Ashland, conducted the devotions of the afternoon. Then followed music by an Epworth trio, consisting of three young ladies of the Saxonville League. Brief reports were made by the several vice-presidents of the circuit. Rev. J. Peterson presented a paper on "The Epworth League and the Pastor;" Rev. A. Woods, one on "The Epworth League and Church Services;" Miss Louise Culverhouse one on "The Epworth League and Society." These were each followed by an informal discussion. Six departmental conferences followed—the Parliamentary conference, led by the president and secretary; that on Spiritual Work by Mrs. T. C. Martin; on Mercy and Help by John Hemingway; on Literary Work by W. J. Lawrence; on Social Work by G. L. Shattler; on Finance by Miss E. B. Chickering. The best thoughts brought out in these conferences were then presented to the convention by the several leaders under the head of "Crumbs Picked Up."

A reception to the pastors was followed by a bountiful collation furnished by the Saxonville League.

The evening exercises consisted of a cornet solo by Master St. George of Ashland; roll-call, with two-minute reports from each League; prayer by Rev. W. S. Jagger; solo by Rev. W. G. Beaman; address by Rev. C. A. Littlefield on "Have a Place in the World?" love-feast, conducted by Rev. J. A. Day.

The officers of the circuit are: President, Miss E. M. Houghton, Saxonville; vice-presidents, Miss Abbie M. Dorr, Mrs. T. W. Gray, W. J. Lawrence, Miss Lillian B. Furse; secretary, Dr. C. D. Albro, Millford; treasurer, Miss E. B. Chickering, Ashland. C. W. WILDER.

West District.

Athol.—The Worcester North District Sunday-school Association recently held a very profitable convention in this church. The pastor, Rev. John H. Mansfield, spoke words of welcome, and in the afternoon made an effective address for the teacher. These needs of the teacher were emphasized: ability to study his surroundings and his pupils, a knowledge of human nature, and an appreciation of the greatness of his work. An abundant lunch was served at noon. Of the new officers elected, the president, Mr. L. B. Caswell, is of the Athol church.

Amherst.—On Sunday, May 24, nearly one hundred of the Grand Army Post and the Woman's Relief Corps attended the Memorial service in the Methodist church. The audience was said to be the largest ever seen in the church, every available place being filled, with extra seats brought in to accommodate the crowd. The singing was under the direction of Prof. Thomas Charnbury, and the decorations, which were exceedingly rare and beautiful, were directed and planned by Miss Ida M. Russell and Mrs. Phila M. Stebbins. The theme of the sermon was, "The Warfare." The evening sermon was upon the theme, "Silent Voices, or the Message of the Dead." At the last communion service the pastor, Rev. A. L. Squier, baptized 4, received 3 on probation, 2 into full connection from probation, and 2 by letter.

Leyden.—The year has opened well. The congregations are large and steadily increasing. Several have already been converted. Rev. W. I. Hale is pastor.

Springfield, St. Luke's.—The latest organization is the "St. Luke's Outing Club," composed of the young people who ride bicycles. Dr. W. F. Andrews is president, and Mr. Harry Hardie captain. Weekly or semi-weekly runs are made over the fine roads in and about the city, and the forty members find the club a delightful promoter of sociability and mutual acquaintance, and so a help in church work.

Mr. and Mrs. P. P. Potter, the venerable and beloved parents of T. H. Potter, of Springfield, and William Potter, of Brookline, recently observed their sixtieth wedding anniversary. They still maintain a lively interest in St. Luke's Church and in Methodism in general. During all these years of their wedded life they have greeted ZION'S HERALD in its weekly visits, and declare that it was never so good as now.

State St.—On Memorial Sunday the veterans turned out in the largest numbers for years, and were addressed both morning and evening by Dr. T. C. Watkins. Both congregations were very large, especially that of the evening, which filled every seat of the spacious auditorium, to hear the stereoscopic lecture upon the battle-grounds of the Rebellion.

Personal.—Presiding Elder Thorndike is home from General Conference, where he rendered exceedingly efficient service upon the Judiciary committee. He has already entered upon his work on this large district with his customary zeal.

Westfield.—On Memorial Sunday the pastor, Rev. L. H. Dorchester, preached before the G. A. R. Post, and to a congregation of nearly

one thousand people. At the first quarterly conference the treasurer reported that the pews had rented for nearly four hundred dollars more than last year. The salary of the pastor was increased one hundred dollars, making it \$1,700 and house.

New England Deaconess Hospital.

THIS Hospital belongs to the corporation of the "New England Deaconess Home and Training School," and forms an important department of its work. It has already done some excellent service, has received emphatic praise for its equipments and methods from leading physicians and surgeons, and is declared by them to fill a needed want in Boston's philanthropic institutions.

It is already partially self-supporting, the receipts of those able to pay helping in a measure to provide for free patients. It needs now \$2,500 to pay pressing claims, which have been incurred in purchasing and fitting the building for its present use. Nearly \$6,000 has been paid by friends in and about Boston, who believe it to be a most sure way of reaching and helping, in time of greatest need, not only the very poor, but that large class of others who in sickness are utterly unable to provide proper care or accommodations for themselves. Will other friends, now, make up this \$2,500 and place themselves shoulder to shoulder with the givers of the \$6,000, and hold up the hands of those few who are carrying its welcome burden and giving personal time and effort to its nurture?

Gifts may be sent to the treasurer, Mrs. Joseph W. Cushing, 1877 Beacon Street, Brookline; or to Miss M. E. Lann, Superintendent, 601 Massachusetts Avenue, Boston.

Visit the Hospital any day between two and three o'clock. Come in touch with the work, and you will not hesitate.

U. C. BRADON, for the Finance Committee.

False Economy

Is practiced by people who buy inferior articles of food. The Good House Brand Condensed Milk is the best infant food. *Infant Health* is the title of a valuable pamphlet for mothers. Sent free by the New York Condensed Milk Co., N. Y.

What Can be Done for the Sunday-school?

Rev. George H. Clarke.

AT a recent meeting of the New England Conference Sunday-school Committee, which was called to carefully consider the interests of this very important department of the church, and to decide, if possible, what should be done by the society this year, several plans were suggested and various lines of work contemplated which are of interest to readers of the HERALD.

All members present shared the conviction that more serious attention is now given to Sunday-school work than has been given to it for many years, and that the outlook was never more encouraging than at present. Nevertheless, a much greater interest is demanded. How can this growing demand be met?

The committee, desiring to render as much assistance as possible, have, among other things, decided:—

1. To continue the fruitful efforts of the past two years in holding several earnest and practical conventions or rallies in different parts of our territory.
2. To come into closer contact with every Sunday-school officer and teacher in the Conference by publishing, at an early date, a small paper which shall contain the best suggestions that can be obtained for increasing the efficiency of our schools. To make the paper as helpful as possible, the committee would be glad to receive during the next thirty days condensed statements from superintendents or teachers of either their best things or their greatest needs relating to organization, normal work, teachers' meetings, attendance, new scholars, home departments, primary work, kindergarten methods, supplemental lessons, rally days, the stereopticon, vacation cards, the library, concerts, or any phase of Sunday-school work.
3. To urge our people to attend the great International Sunday-school Convention which will be held in Tremont Temple, Boston, June 23-26. This will be a rare opportunity of meeting with and listening to some of the foremost Sunday-school workers of this century. Every school should send an intelligent representative who can listen, and take home with him a helpful report of this inspiring meeting.



A SYMBOL OF PURITY.

—The seal of a government signifies quality and stability, and so the name "John P. Squire & Co." means pure lard, and purity in all hog products. All New England grocers.—New England Grocer.

JOHN P. SQUIRE & CO., BOSTON.

BOARD WANTED.

A young man and wife would like to find a permanent home with a Christian family in Boston or suburbs. With elderly people where there are no other boarders preferred. Address,

C. E. D., Zion's Herald.

TO LET.

At Truro Centre, Cape Cod, by the month or for the season, a furnished house of nine rooms with stable and carriage house, desirably located, within five minutes' walk of post-office and stores. For further information and terms apply to

Rev. G. C. OSGOOD, Walpole, Mass.

WANTED.—A reliable lady or gentleman to distribute samples and make a house-to-house canvass for our Vegetable Toilet Soaps and Pure Flavoring Extracts. \$40 to \$75 a month easily made. Address Crofts & Reed, Chicago, Ill.

OUR "Knockabout"

School and Play Suit FOR LADS.

Sizes 5 to 16 years.

\$5.00.

THIS SUIT is substantially trimmed with tough and durable linings, threads, etc., and the seams are double stitched and stayed with tape, rendering them impossible to rip.

The trousers are fitted with our patent "Cavalry" or double knee, and extra pieces and buttons accompany each suit.

Our "Knockabout" suit is gotten up to resist hard and unremitting usage, and parents will find it a most satisfactory investment.

THE NAME "KNOCKABOUT" is

original with us, being our own idea and copyright, and the cloth used in the manufacture of the suits, which is made especially for us, is subjected to the most vigorous examination and test for purity of fibre, strength of weave and careful blending of its non-soiling and non-fading colors, before we allow a yard of it to be cut.

A. SHUMAN & CO.

Shuman Corner

BOSTON.



"Where Times are Prosperous"

SPEND YOUR SUMMER VACATION IN THE

Rocky Mountains

TAKE THE...

ROCK ISLAND ROUTE

To Denver, Colorado Springs, or Pueblo.

ONLY DIRECT LINE TO COLORADO SPRINGS, MANITOU AND PIKE'S PEAK

4 HOURS QUICKER TIME TO CRIPPLE CREEK..... which should be included in your trip, and an investigation of the resources of this place may well repay your visit.

Tourist Dictionary... Send free... Apply for it. Address JOHN SEBASTIAN, Can't Pass Agent, CHICAGO.